

J. LOWREY FENDRICH, D. D., LL. D.  
PASTOR  
JOHN BRUCE HANDY  
CLERK OF SESSION

PETER F. SNYDER  
PRES. BOARD OF TRUSTEES  
C. LEWIS COOPER  
PRES. BOARD OF DEACONS

C. D. BOHRER  
CHURCH TREASURER  
HARRY BRACKEN  
SUPT. BIBLE SCHOOL

Fendrich, J. Lowrey

95

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.  
WASHINGTON, D. C.

September 27, 1938

My dear Dr. Speer;

Since our meeting at Manassetta I have thought many times of you and your kindness to me. I have planned to write to you many times, to express my appreciation, but have refrained for fear of intruding. I am writing now because I feel constrained to do so because of my rather desperate need of advice. I hope this letter will not be unwelcome.

At Manassetta I tried, without imposing too greatly on your time and strength, to give you the full details of my 'case' and to indicate something of my state of mind in the matter. I do not design here to tire you with any repetition of the story. I have followed your council and have started things moving in the direction of a review of the case. It is too early yet to have anything to report but I will be happy to keep you in touch with developments.

May I say this to you; for it has bearing on what I will write below;- I was not guilty in any sense of that for which I was disciplined two years ago. It *definitely* appears that I was to the well-intentioned men of L.A. Presbytery who judged me; but I am hopeful now that events will work to my vindication.

I felt at Manassetta that you did believe the simple facts of the case as I tried to state them, and have found joy and encouragement in your attitude toward me. Until such time as I may be able to establish my innocence in the matter, may I ask that you grant me your confidence, and to think with me in terms of what has happened to me in the light of the facts of the case.

At times I have felt my lot to be insupportable. I have known the depths of blank despair. What has happened to me is a contradiction of the very reasonableness of life upon which our simple daily tasks are conducted. I know full well that life is dotted with injustices and tragic error. We try to take them at their face value and carry on. If a man sins or commits deliberate evil, even the least philosophical among us, sees clearly that he must inevitably be punished for the good of us all. The lash must be laid across his back. Payment must be made. In extreme cases even his life is forfeit. But it is done. It is done swiftly, surely, for all time. The pound of flesh is exacted but it is not exacted again and again.

Dr. Speer. page 2.

In my own case I have been punished. But the punishment is such that the greatest courage and good intention falters under it. In the nature of the case it is unceasing. It is daily. Twice I have been stopped on the threshold of what might have been splendid new opportunities. Many times I have borne with direct and indirect censure of brethren who know nothing of my case but the verdict of "suspension."

There is no bitterness in my heart. My life and background has been filled with interests and experiences that gives me to know that some things must be borne in patience and silence.

Two years ago I made a choice between vindication and silence to protect innocent people from suffering. I have tried to abide by that decision. I have tried to persuade myself that the good God would bring the right issue of affairs if only I would remain true to myself, and to my purpose. But it is harder to bear than I imagined it in my most pessimistic moments.

Consider, and bear with the repetition. I am being punished for some thing I did not do, of which I have not been guilty in thought or deed. And I have been judged guilty by men who wish my good, not by vindictive enemies eager to avenge a wrong. I am in a position where I cannot speak in my own defense, where I cannot vindicate myself except at the cost of those who even after two years write me in fear and sorrow begging that I keep my word to protect them.

I think I could bear all of this, if I were only free to do my work. I left the Navy which was to be my life work at the call of God to the Christian ministry. My love for Christ and for people is undiminished. My joy in the past has been the joy of a man in the work he loves with a field to work in. I am by nature unfitted for restraint. It may be that that is not a virtue. But it is so with me. My heritage is one of eagerness and impatience. My father was so before me. In body mind and spirit I am at peace when I am working; when I am building, when I am trying to climb difficult hills. ( I am not suggesting that it is Talent wasted to keep me from these tasks. I am far from meaning that) But I do mean that energy that should be spent is being unused. Energy that could be made, I believe, to count for the Kingdom of God.

I am grinding my grist here in Washington. The work prospers and I believe will continue. But to what end? To the end that a fine old church will continue to hold its own while the population changes and the scenes shift. Any man with a care for people and love for Christ could do these tasks.

Please do not misunderstand me, Dr. Speer. I am

not too 'able' too "gifted" for this work. I am not too 'big' for the business of carrying on in such a church as Metropolitan. I am honored to be asked to lead these good people. I am fortunate that they believe in me at all ( for my trouble is known to them) But I am by nature and temperament constituted so that if I cannot be building I would rather be dead. Some men are like that I should imagine. My father retired from his law offices at the age of sixty six. At seventy one, when he died he had organized and was the head of a new firm. It is in the blood. I have a friend who was at the head of vast oil interests a few years ago. At the age of sixty eight they made him an officer and put him behind a desk to live leisurely in his later years. He resigned and at the age of seventy three is the head of a company which has become his old firms strongest competitor. I am at the point now where I feel that I must either 'burst' or 'bolt' with the odds in favor of the latter. I cannot sit here in contentment and visualize that which might be if I could but find the open door. Twice I have been invited to undertake an independent work. I have refused mindful that I am under bonds to be 'subject to my brethren' I have remained in line, believing that in God's good time I would be vindicated and shown the way to further service.

I am forty years of age. These brief years ahead are all that remain for work. They will pass swiftly. My philosophy has crystallized. I am well and strong. I want only a place to work. I believe in the effectiveness of our denomination at its best. I want to remain in it if it be God's will. But I cannot believe that that which has sustained me in patience until now, will sustain me forever. I am not rebellious. I am not resentful. But inwardly I seem not to have the qualities that would allow me to face the prospect of the deadly grove "of quietly eating my bread, winding the clock and going to bed."

I pray I have not given you a wrong impression as I have tried to express myself here. Words are such clumsy things. Please allow me to try to enlighten you if I have written clumsily.

May I ask your advice in this. Washington (in addition to what I have written above) is not friendly to the health of our youngster. I suffer severely with the old sinus difficulty that was largely the cause of our seeking a better climate on the coast. If it would seem to be God's will I would like to return to that vicinity. The prospect of the Church about which I told you is still a prospect. It may come. In the meantime San Bernardino; First is vacant by virtue of Ironmongers call to Denver? Is there in that which I have said to you, or in what you may feel and believe about me, that which might encourage you to believe that I would be worthy of an opportunity there. Would you feel free to write to them in my behalf? Could you bring yourself to invite them to correspond with you concerning me, in the event that I am in ill favor there because of what men have believed?

Please feel free to refuse me in this if you must. I will understand and be grateful for your frankness. I have become used to straight talk and ask that you advise me freely. I promise you this, that if you interest yourself in my behalf I will exert my self at all times, in every possible way, to the end that your kindness may be always a source of satisfaction to you.

Please forgive this long letter. And whatever of offense you may find in it. With deep appreciation and kind personal regards,

Sincerely yours,

*Howard Deudrich*

*This was written hastily as thoughts have come. I was not  
hope this letter for re-reading or correction. If I  
did so I would probably not send it. And I  
feel that I should.*

Fendrich, J. Lowrey

J. LOWREY FENDRICH, D. D., LL. D.  
PASTOR

JOHN BRUCE HANDY  
CLERK OF SESSION

PETER F. SNYDER  
PRES. BOARD OF TRUSTEES

C. LEWIS COOPER  
PRES. BOARD OF DEACONS

C. D. BOHRER  
CHURCH TREASURER

HARRY BRACKEN  
SUPT. BIBLE SCHOOL

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.  
WASHINGTON, D. C.

October 11, 1938

Dr. Robert E. Spear  
Rockledge,  
Lakeville, Conn.

My dear Dr. Spear:

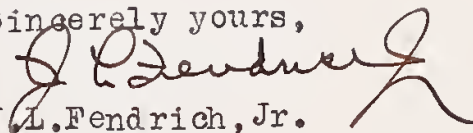
Thank you very sincerely for your letter of October 6. I feel guilty to have to impose on you with this matter at all, but you may find some compensation in the fact that your kindness and friendliness is one of the finest experiences I have had for a long time.

I am grateful for your suggestions relative to the procedure in this matter and I will undertake to open the question with Dr. Freeman and see if there is not a possibility that such action on my part would meet with the approval of them. The whole thing is such a sorry mess that one does not know how to begin without giving offense. However, I feel confident that God is in this and I will proceed as indicated.

By your leave, I will keep in touch with you from time to time concerning developments. Again, may I express my appreciation and thanks to you. Your encouragement means much to me just now.

Warm good wishes.

Sincerely yours,

  
J. L. Fendrich, Jr.

JLF/jaw

J. LDWREY FENDRICH, D. D., LL. D.  
PASTOR

JOHN BRUCE HANDY  
CLERK OF SESSION

PETER F. SNYDER  
PRES. BOARD OF TRUSTEES

C. LEWIS COOPER  
PRES. BOARD OF DEACONS

C. O. BOHRER  
CHURCH TREASURER

HARRY BRACKEN  
SUPT. BIBLE SCHOOL

*Fendrich, J. L.*

*Wrs*

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.  
WASHINGTON, D. C.

November 2, 1938

Dr. Robert E. Spear  
Rockledge,  
Lakeville, Conn.

Dear Dr. Spear:

Please pardon this further intrusion on your time and friendship.

I am sending herewith, a copy of a letter to Dr. Freeman, which is self-explanatory. I merely wanted to make no move in this matter without your being fully advised and informed.

Thank you sincerely for your kindness. Good wishes.

Cordially yours,

*J. L. Fendrich, Jr.*  
J. L. Fendrich, Jr.

JLF/jaw

November 1, 1938

Dr. Robert Freeman,  
Pasadena, California.

My dear Dr. Freeman;

I am writing this letter at the suggestion of Dr. Robert L. Speer, with whom I have recently conferred relative to the disposal of my case by the Los Angeles Presbytery a year ago. At that time I felt that you were not wholly satisfied with the facts presented, but that was due in part I believe, to the fact that I felt constrained and obligated to protect from harm certain innocent persons.

I have recently had a long conference with Dr. Speer and divulged to him a full account of my case. He has suggested a course of action which I did not know was possible and which may commend itself to you.

Dr. Speer suggested that I petition you to appoint two other members of the Presbytery to serve with you as a committee of three to review the facts as I am able to present them. He believes that in order to retain these facts and matters in confidence that you ought find two others to serve with you of such standing and reputation in Presbytery, that Presbytery would be satisfied to accept your final determination and recommendation without further review of the facts by any others than yourselves.

Following a further conference with Dr. Speer and Dr. Walter O. Greenway they seemed to feel that a review of the full facts of my case might warrant the removal of the mark against me from the official records. In Dr. Speer's suggested course of action, if it is a possible one, I can see a hope of such an outcome as would do full justice to my case, and make me a very happy man.

Should you be disposed to follow Dr. Speer's thought and suggestion, I would very gladly go to the coast to meet with such a committee, or should you prefer, send you the facts in writing. Your thoughtful consideration of this suggestion will be deeply appreciated.

Looking forward to your reply as you have a convenient moment,

Sincerely yours,

J. LOWREY FENDRICH, D. D., LL. D.  
PASTOR  
JOHN BRUCE HANDY  
CLERK OF SESSION

PETER F. SNYDER  
PRES. BOARD OF TRUSTEES  
C. LEWIS COOPER  
PRES. BOARD OF DEACONS

C. O. BOHRER  
CHURCH TREASURER  
HARRY BRACKEN  
SUPT. BIBLE SCHOOL

Fendrich, J. L.

*Handwritten initials*

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.  
WASHINGTON, D. C.

March 15, 1939

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

Dear Dr. Speer;

It is not my purpose to continue to impose on your kindness with unceasing reference to my small affairs. I am submitting the enclosures because last summer you were good enough to hear my case and I would like you to have something beside my unsupported word as you may be inclined to further advise me.

The 'statement' enclosed was prepared for review by the Los Angeles Presbytery had Dr. Freeman seen his way clear to help. The photostats are both of letters from the wife of the physician referred to in the statement; one to me when the action of Presbytery became known to her, and one to Mrs. Fendrich (Marion) in reply to a letter of inquiry. I believe that these letters show clearly that the judgment and discipline of Los Angeles Presbytery was out of all proportion to the offense, although in the nature of the case (as is made clear in the statement) I do not see how they could have done otherwise.

I determined from the beginning to accept the situation as it issued from the misunderstanding which I was powerless to resolve, but I did not dream that the issue would be as widespread and devastating as it has proven to be. I had no doubt in my own mind that I would be able with the help of friends, to get into my stride again and to live down the handicap of even so dark an interpretation of the matter. I was not prepared for the persistence with which the thing has followed me or the resistance which met me on all sides until we came here. Some of the official men of Metropolitan Church, who had access to Government channels for making investigation, did make inquiry on the coast and satisfied themselves so conclusively that they made a unanimous call. Had they not made this investigation independent of Presbytery I believe I would still be without a pastorate.

I cannot be cynical or resentful when I recall that I, in part, was responsible for the interpretation of facts (as shown in the statement) which caused my friends to turn from me when I needed them most, and I do understand the natural



J. LOWREY FENDRICH, D. D., LL. D.  
PASTOR

JOHN BRUCE HANDY  
CLERK OF SESSION

PETER F. SNYDER  
PRES. BOARD OF TRUSTEES  
G. LEWIS CODPER  
PRES. BOARD OF DEACONS

C. O. BDRER  
CHURCH TREASURER  
HARRY BRACKEN  
SUPT. BIBLE SCHOOL

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.  
WASHINGTON, D. C.

reluctance of men like yourself to recommend me to other churches in the light of what must surely seem logical to believe. But I cannot believe that the good God intends that this cloud shall defeat me permanently and so I continue to hopefully feel my way in the dark, a part of which purpose are these letters to you.

I love this ministry and am led to believe from past experience that I am qualified to do a good work if I can find a field comparable in point of opportunity to those churches I have served in the past. I am forty years of age and it is not unreasonable to suppose that the best years of my ministry ought to be just before me. The field here at Metropolitan is limited on every side as you no doubt know. The picture of progress represented by the past year's work ( see the enclosed church calendar) represents the expenditure of energy and thought that in a favored situation would show ten-fold greater results. Please do not misunderstand me. I do not feel superior to the field in any sense, but psychologically I am geared to a working pace which makes the comparative inertia of this work little short of maddening.

Dr. Speer, there is more work to be done in this world today, in the name of Christ, ~~than~~ than our best directed energies as a church can possibly do. I want to have a part in that work. If I am to be any part of it in a real sense, I will need the friendship and help that someone who can believe in me will afford. I am content to rest under the stigma of a tragic misunderstanding if that must be, if only I can be shown to a field where the investment of my life can be made to count to the fullest of whatever energies or abilities I may possess.

As you have a moment to spare will you advise me. If you feel moved to help me, or have any inclination to believe in me, I will be very grateful.

Sincerely yours,

*J. L. Fendrich*

*As you finish with the enclosures may I have them back again for my files. Thank you. J.*

Fendrich, J. L.

REV. J. LOWREY FENDRICH, D. D., LL. D.  
PASTOR

REV. WM. J. SLY, PH. D.  
PARISH MINISTER

JOHN BRUCE HANDY  
CLERK OF SESSION

ISAAC CHILDS  
PRES. BOARD OF TRUSTEES

MRS. CRAIG JONES  
PRES. BOARD OF DEACONESSES

C. LEWIS COOPER  
PRES. BOARD OF DEACONS

HARRY BRACKEN  
SUPT. BIBLE SCHOOL

## Metropolitan Presbyterian Church

FOURTH AND B STREETS S. E.

WASHINGTON, D. C.

March 29, 1939

Dr. Robt. E. Speer,  
Rockledge,  
Lakeville, Conn.

Dear Dr. Speer:

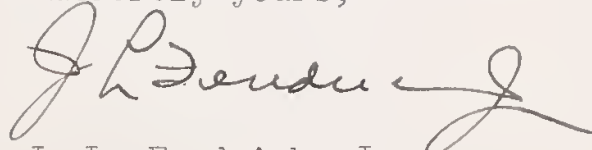
Thank you sincerely for your kindly and thoughtful letter which accompanied the return of the papers I submitted to you some time ago. I am deeply appreciative of the thought you have devoted to the problem and thank you for your good advice.

I cannot forebear to add this, that I see now in the light of your reaction to the statement, that I probably have raised more questions than I answered in it, but that is because the statement was written for Dr. Freeman, and grew out of details and considerations with which he is familiar. In the absence of the knowledge which he has, I can see that there were many points upon which you would need to be further satisfied. I thank you for the suggestion that I add to the statement the thought that you recommend the matter be left entirely in their hands. I will see, of course, that that is done.

Please be sure also, and very definitely, that the one consideration bearing on the continuation of the wrong-doing of the gentleman referred to, has been conclusively provided against. This, from the beginning was of paramount consideration and there is no possible way whereby he can violate his promise, without bringing ruin upon himself. Indeed my whole attitude throughout has been predicated on this consideration.

Thank you again for your letter. Warm good wishes.

Sincerely yours,



J. L. Fendrich, Jr.

JLF:A

Findlay, A.F.

CHURCH OF SCOTLAND.

W2

Professor A. FYFE FINDLAY, D.D.,  
*Master of the College.*

Professor G. D. HENDERSON, D.LITT., D.D.,  
*Secretary.*

CHRIST'S COLLEGE

ABERDEEN.

TEL. 1808.

29<sup>th</sup> October, 1938.

Dear Dr. Spence,

As you will see from the Statement enclosed, it is proposed to commemorate the work of Principal Cairns, who retired last year from his position as a University teacher and as Head of Christ's College, Aberdeen. Those who are issuing the Appeal desire that it should be commended by a number of his friends who recognise his worth and know the fine work which he has accomplished.

I write to ask if you will do us the honour of allowing your name to be appended to the Appeal. I shall be grateful for an early reply.

Yours sincerely,

Adam Fyfe Findlay

over

P. S. I would have written you a week or two ago, but unfortunately had not your address, which I received only ~~today~~ from Dr. Coffin of Union. I am, however, sending on the request for the support of your name in commending the Appeal, but should you consent, I have regretfully to say that we may have to issue it before it is possible for me to hear from you. I shall hope that I may get a favourable answer in time, for we should very much like to have your name.

A. J. W.

CHURCH OF SCOTLAND.

Professor A. FVFE FINDLAY, D.D.,  
Master of the College.

Professor G. D. HENDERSON, D.LITT., D.D.,  
Secretary,

CHRIST'S COLLEGE,  
ABERDEEN.

TEL. 1808.

24<sup>th</sup> Nov 1938

Dear Dr. Speer,

Please accept my warm thanks  
for so readily consenting to have your name  
attached to the Cairn's Commemorative Appeal.

We shall begin issuing copies of the Appeal  
next week with the names of Principal Cairn's  
friends appended, and I shall send you one  
or two copies. I hesitate to trespass on your  
kindness, but I know how highly you re-  
spond to Dr. Cairn's. Would it be possible for  
you to let me have the names of some people  
in America to whom I might properly send  
a copy of the Appeal. There must be many  
friends in the States who would be glad for

Show how much they know Cairns.

I was glad to see your introduction to  
the American edition of  
Cairns' 2 last books.

Yours sincerely,

Adams Lyde Fiske

F. D. Davis  
J. B. Matt.  
W. B. Bean

J. P. Altman  
C. B. Anderson  
P. B. Moody.

K. D. Ladd  
L. A. Engle

**Draft of Proposed Appeal.**

RETIREMENT OF PRINCIPAL D. S. CAIRNS,  
O.B.E., D.D., LL.D.

---

PROPOSED COMMEMORATION OF HIS WORK.

---

Aberdeen,

November, 1938.

Dear Sir or Madam,

After thirty years' occupancy of the Chair of Theology in Christ's College and latterly in the University of Aberdeen Principal Cairns retired in the Autumn of last year, and it is felt that there should be some permanent memorial of the notable service which he has rendered to Christian thought and to the wider interests of the Christian Church.

Few teachers in our generation have had so wide and lasting an influence on youth as our honoured friend. He was beloved by the students who sat at his feet, and far and wide on every continent he is known and revered for his work in connection with the Student Christian Movement. As a writer of many books in his own special field of Theology, he has an international reputation; as a Churchman, his eminence was recognised by his elevation to the Moderator's Chair of the United Free Church of Scotland in 1923; as a citizen of Aberdeen, he took a prominent part in every movement which made for righteousness; and as a Christian thinker, he has been in close contact with men in many lands, by whom he is held in honour for his fine humanity and wisdom. All who have the privilege of his friendship have found in him a wise counsellor, a great-hearted comrade, and a man of charity and humble faith.

In determining the character which the proposed memorial might take, it has been thought peculiarly fitting that it should have to do with the College with which he was so long and honourably connected. The Free Church College in Aberdeen—

now Christ's College of the Church of Scotland—from its earliest days held a place all its own in the affections of the Church in Aberdeen and in the north-east of Scotland. It came to birth through the devotion and generosity of prominent Free Churchmen, who were persuaded that the interests of the Church in the north would be greatly furthered by the existence of a college in Aberdeen. Their faith and the spirit of large-hearted liberality which it evoked have been abundantly justified. Among the students of the College are to be found the names of men who left their mark on the life of their time—men like Robert Laws of Livingstonia, Robertson Nicoll of the "British Weekly," James Hastings, the world-famed editor of Bible Dictionaries and Encyclopædias. Its teachers have numbered among them men of high theological distinction, such as (to name but a few) Principal Brown, Principal Salmond, Principal Iverach and the illustrious William Robertson Smith. Under the recent agreement come to between the University and the Church of Scotland, the College remains a centre for the training of students for the ministry. The College buildings, moreover, finely situated in the heart of the city, have long been a centre of Church life and the meeting-place of Presbytery and Synod.

At present the College buildings are in serious need of reconditioning. Among the more urgent requirements are the modern equipment of the library, the more suitable furnishing of the class-rooms, better reading and common rooms, cloak-rooms, and an improved dining-room. Plans have been prepared for the carrying out of these improvements, and the estimated cost is about £2,500. Principal Cairns has for several years been eager to see these improvements carried out, and it is felt that no better memorial of him could be proposed than the association of his name with them. In addition, a tablet or portrait of Principal Cairns might be placed in the College Hall.

We respectfully appeal for your support in bringing this memorial scheme to completion. Donations should be sent to James H. Edwards, Esq., 1 Golden Square, Aberdeen, the Honorary Treasurer of the College Financial Board.



RETIREMENT OF PRINCIPAL D. S. CAIRNS,  
O.B.E., D.D., LL.D.

---

PROPOSED COMMEMORATION OF HIS WORK.

---

Aberdeen,

December, 1938.

Dear Sir or Madam,

After thirty years' occupancy of the Chair of Theology in Christ's College and latterly in the University of Aberdeen Principal Cairns retired in the Autumn of last year, and it is felt that there should be some permanent memorial of the notable service which he has rendered to Christian thought and to the wider interests of the Christian Church.

Few teachers in our generation have had so wide and lasting an influence on youth as our honoured friend. He was beloved by the students who sat at his feet, and far and wide on every continent he is known and revered for his work in connection with the Student Christian Movement. As a writer of many books in his own special field of Theology, he has an international reputation; as a Churchman, his eminence was recognised by his elevation to the Moderator's Chair of the United Free Church of Scotland in 1923; as a citizen of Aberdeen, he took a prominent part in every movement which made for righteousness; and as a Christian thinker, he has been in close contact with men in many lands, by whom he is held in honour for his fine humanity and wisdom. All who have the privilege of his friendship have found in him a wise counsellor, a great-hearted comrade, and a man of charity and humble faith.

In determining the character which the proposed memorial might take, it has been thought peculiarly fitting that it should have to do with the College with which he was so long and honourably connected. The Free Church College in Aberdeen—

now Christ's College of the Church of Scotland—from its earliest days held a place all its own in the affections of the Church in Aberdeen and in the north-east of Scotland. It came to birth through the devotion and generosity of prominent Free Churchmen, who were persuaded that the interests of the Church in the north would be greatly furthered by the existence of a college in Aberdeen. Their faith and the spirit of large-hearted liberality which it evoked have been abundantly justified. Among the students of the College are to be found the names of men who left their mark on the life of their time—men like Robert Laws of Livingstonia, Robertson Nicoll of the "British Weekly," James Hastings, the world-famed editor of Bible Dictionaries and Encyclopædias. Its teachers have numbered among them men of high theological distinction, such as (to name but a few) Principal Brown, Principal Salmond, Principal Iverach and the illustrious William Robertson Smith. Under the recent agreement come to between the University and the Church of Scotland, the College remains a centre for the training of students for the ministry. The College buildings, moreover, finely situated in the heart of the city, have long been a centre of Church life and the meeting-place of Presbytery and Synod.

At present the College buildings are in serious need of reconditioning. Among the more urgent requirements are the modern equipment of the library, the more suitable furnishing of the class-rooms, better reading and common rooms, cloak-rooms, and an improved dining-room. Plans have been prepared for the carrying out of these improvements, and the estimated cost is about £2,500. Principal Cairns has for several years been eager to see these improvements carried out, and it is felt that no better memorial of him could be proposed than the association of his name with them. In addition, a tablet or portrait of Principal Cairns might be placed in the College Hall.

We respectfully appeal for your support in bringing this memorial scheme to completion. Donations should be sent to James H. Edwards, Esq., 1 Golden Square, Aberdeen, the Honorary Treasurer of the College Financial Board.

ADAM FYFE FINDLAY,

Master of the College.

G. D. HENDERSON,

Secretary of the College.

The following friends of Principal Cairns, belonging to different Christian communions, have gladly consented to commend the Appeal:—

- ISHBEL, The Most Honourable THE MARCHIONESS OF ABERDEEN AND TEMAIR, G.B.E., LL.D.  
 The Most Honourable THE MARQUIS OF ABERDEEN AND TEMAIR, O.B.E.  
 The Right Honourable BARON MESTON OF AGRA AND DUNOTTAR, K.C.S.I., V.D., LL.D.  
*Chancellor, The University of Aberdeen.*  
 The Right Honourable LORD POLWARTH, C.B.E., V.D., D.L.  
 The Honourable LORD WARK, LL.B., K.C.  
 Sir THOMAS JAFFREY, Bart., LL.D.  
 Sir HENRY ALEXANDER, M.A., LL.D.  
 Sir JAMES F. SIMPSON.  
 The Very Rev. Sir GEORGE ADAM SMITH, D.D., LL.D., F.B.A.  
 THOMAS MITCHELL, Esq.  
*Lord Provost of Aberdeen.*  
 EDWARD W. WATT, Esq., M.A.  
*Ex-Lord Provost of Aberdeen.*  
 W. H. FYFE, Esq., LL.D.  
*Principal, The University of Aberdeen.*  
 Professor LINDLEY M. FRASER, Ph.D.  
 Professor JOHN LAIRD, LL.D., F.B.A.  
 Professor T. M. TAYLOR, LL.B.  
 Very Rev. ALEXANDER MARTIN, D.D., LL.D.  
*Principal Emeritus, New College, Edinburgh.*  
 Very Rev. W. M. MACGREGOR, D.D.  
*Principal Emeritus, Trinity College, Glasgow.*  
 Very Rev. J. HARRY MILLER, C.B.E., D.D.  
*Principal, St. Mary's College, St. Andrews.*  
 Rev. W. A. CURTIS, D.D.  
*Principal, New College, Edinburgh.*  
 Rev. WILLIAM FULTON, D.D.  
*Principal, Trinity College, Glasgow.*  
 Rev. W. S. URQUHART, D.D., LL.D.  
*Principal Emeritus, Scottish Church College, Calcutta.*  
 Very Rev. W. P. PATERSON, D.D., LL.D.  
*Professor Emeritus, University of Edinburgh.*  
 Rev. ADAM C. WELCH, Theol.D., D.D.  
*Professor Emeritus, University of Edinburgh.*  
 Rev. Professor G. S. DUNCAN, O.B.E., D.D.  
 Rev. Professor A. J. GOSSIP, D.D.  
 The Right Rev. JAMES BLACK, D.D.  
*Moderator, General Assembly, Church of Scotland.*  
 The Right Rev. FREDERICK L. DEANE, D.D.  
*Bishop of Aberdeen and Orkney.*  
 Very Rev. ROBERT J. DRUMMOND, D.D.  
 Very Rev. JAMES HARVEY, D.D.  
 Very Rev. ADAM PHILIP, D.D.  
 Very Rev. JOHN WHITE, C.H., D.D., LL.D.  
 Rev. THOMAS ANDERSON, M.A., Aberdeen.  
 Rev. GEORGE CARSTAIRS, D.D., Edinburgh.  
 Rev. JAMES T. COX, D.D.  
 Rev. ALEXANDER HETHERWICK, C.B.E., D.D.  
 Rev. A. K. WALTON, D.D., Edinburgh.  
 G. F. BARBOUR, Esq., D.Phil., Pitlochry.  
 W. H. BUIST, Esq., O.B.E.  
*Formerly Lord Provost of Dundee.*
- JOHN CRAIG, Esq., C.B.E., D.L., Wishaw.  
 J. REID DEAN, Esq., Aberdeen.  
 JOHN FORRESTER-PATON, Esq., J.P., Alloa.  
 WILLIAM KELLY, Esq., A.R.S.A., LL.D., Aberdeen.  
 H. LIGHTBODY, Esq.  
*General Secretary, Y.M.C.A., Edinburgh.*  
 DUNCAN MACLENNAN, Esq., S.S.C., Edinburgh.  
 GEORGE W. SERVICE, Esq., Glasgow.  
 J. DUTHIE WEBSTER, Esq., Tarves.
- The Most Rev. WILLIAM TEMPLE, D.D., LL.D., D.C.L.  
*Archbishop of York.*  
 The Right Rev. ALFRED E. J. RAWLINSON, D.D.  
*Bishop of Derby.*  
 The Right Rev. EDWARD S. WOODS, M.A.  
*Bishop of Lichfield.*  
 The Right Rev. Bishop NEVILLE S. TALBOT, M.C., D.D.  
 The Venerable Canon LESLIE S. HUNTER, M.A.  
*Archdeacon of Northumberland.*  
 Rev. Canon HAROLD ANSON, M.A.  
*Master of the Temple.*  
 Rev. Canon F. A. COCKIN.  
 Rev. Canon CHARLES E. RAVEN, D.D.  
*Regius Professor of Divinity, Cambridge.*  
 Rev. Canon TISSINGTON TATLOW, D.D.  
*Hon. Chaplain, Student Christian Movement.*  
 Rev. JOHN W. OMAN, D.D.  
*Principal Emeritus, Westminster College, Cambridge.*  
 Rev. P. CARNEGIE SIMPSON, D.D.  
*Professor Emeritus, Westminster College, Cambridge.*  
 Rev. JOHN A. HUTTON, D.D.  
*Editor, "British Weekly."*  
 Rev. ROBERT C. MACKIE, M.A.  
*General Secretary, World Student Christian Federation.*  
 Rev. HUGH MARTIN, M.A.  
*Managing Director, S.C.M. Press.*  
 J. H. OLDHAM, Esq., D.D.  
*Secretary, International Missionary Council.*  
 Rev. WILLIAM PATON, M.A.  
*Secretary, International Missionary Council.*  
 CYRIL BAILEY, Esq., M.B.E., D.Litt., LL.D., F.B.A.  
 EDWYN R. BEVAN, Esq., O.B.E., D.Litt., LL.D.  
 T. R. GLOVER, Esq., Litt.D., D.D., LL.D.
- Rev. HENRY SLOANE COFFIN, D.D., LL.D.  
*President, Union Theological Seminary, New York.*  
 Rev. Professor ERNEST F. SCOTT, D.D.  
 Rev. Professor DONALD MACKENZIE, D.D.  
 JOHN R. MOTT, Esq., LL.D.  
*Chairman, International Missionary Council.*  
 ROBERT E. SPEER, Esq., D.D., LL.D.

NORTH AVENUE PRESBYTERIAN CHURCH

CORNER PEACHTREE ST. AND NORTH AVE.

ATLANTA, GEORGIA

Feb. 15, 1938.

Dr. Robt. E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Dr. Speer:

I wish to express again the thanks and deep appreciation that I and my people feel for your ministry in our midst, and to thank God that you are released in order that you may thus with a freedom not allowed by your former duties bring your messages to those who are so much in need of them. I have heard only universal appreciation of the services you rendered our church and expressions of regret that your stay could not have been prolonged with us.

I believe you asked that I send you further data about the letter received from Dr. Currie concerning the Aramaic Hymn Book. I have written Dr. Currie authorizing him to include me as one of those who would subscribe for it and thus assist its publication, and I trust that we may within a reasonable time have it in our hands.

In order that you may have the full information I am asking my Secretary to send a carbon copy of the letter.

If it is possible without inconvenience to you I would be glad to receive a copy of the quotation you made from Dr. Hodge concerning the attitude of sensoriousness and intolerance too often displayed by religious zealots. I think we have some folk in our region that need to hear this statement quoted from time to time.

With assurances to yourself and Mrs. Speer of the genuine privilege we all have felt it to be to have had you with us and to have sat under your ministry, and praying God's richest blessing upon you and your work, I am

Fraternally yours



ROF.w  
Encl.

Mrs. GEORGE A. FORD

AMERICAN MISSION

SIDON, SYRIA

Shemlan. Lebanon. July 16th,

My dear Family,

I hope my last letter of June 15<sup>th</sup>, reached you all. Our mails have been tampered with again, so I must have lost many letters, for I have not heard from any of my family, except Percy Wightman, and only two letters from the Fords in several weeks, and I cannot think no one has written.

The vacation has really commenced. Schools closed in June. There was no graduating class in the Sidon Girls' School this year, but eleven fine looking boys graduated from Gerard. The Commencement exercises were held out of doors, the singing was very good, and the boys did well in their orations. English, French and Arabic.

I am very happy that the decision has been made to start the Trades in Gerard.. Just how much will be attempted this year I do not know. But that the work is started is a great deal, and is carrying out my Husband's great desire. We used to have carpentering, tailoring, shoemaking and farming, also some iron-work, and the boys did well. I remember a trip we made long ago up to the Cedars, and as we returned and were passing through a village we saw a sign with the name of one of our boys, we stopped and spoke to him, and found he was a tailor and was doing a good business in his home village. The Orphanage is also to be started. You must know that these were all closed during the World War.

The Girls' School is building the last two much needed cottages. This will complete the plant, administration building and four cottages. The past year has been a very good one for the school. The move to the country has much improved the health of the girls. And for me it has meant a great deal having the young life so near, and I see a great deal of the Ladies who are in charge of the school.

Louise Cameron, Miss Law's niece, has also helped me very much. She comes when she wishes and stays as long as she wishes, and she is perpetual sunshine. She first thought to go home this Summer, but has decided to remain another year.

June 16th, we had news that Mr. & Mrs. Close had lost their second son Harold. Less than two years ago their eldest boy Kenneth died after a long illness, now it was Harold after a few days illness was called home, and he was the same age as his brother.

Mrs. Close is the daughter of Mrs. Eddy. The family are on their way to America for a year's furlough. This has been a great sorrow to all of us.

June 21st, we had a large gathering in our hall. The Pastor in Sidon wished to gather all his people for the Annual Church Meeting, and I asked them to come to Ain Hulweh. He accepted and told me to prepare for 30 or 35 persons. I doubted about the number and decided to arrange for 60, and well I did for more than 60 came and we had to hustle to get more seats. When they arrived we served lemonade. Then they had a very interesting meeting, hearing reports and talking over plans for the coming year. The Church is doing pretty good work, but they were urged to try to do more. After the business was finished we served ice-cream and cakes, and they left to walk home in the bright moon-light.

Fourth of July we celebrated by gathering around our Birket for supper. There were 19 of us Americans. Each family brought something for supper and we shared it. Afterwards some very good fire-works were sent up from the croquet ground.

Last week, July 11th, Muallimi Almaz and I moved up here to Mrs. Hoskin's Summer home that I am to share with her this Summer. It is a lovely home, and the air is cool and delicious. Mrs. Hoskins has planned every thing for my comfort and happiness. Almaz will be with us, and Mrs. Eddy and Dr. Nelson will spend a month later on. So far Mrs. Hoskins has had to be in Beirut, so it has been rather lonely, but I think she will come up on Thursday of this week to stay.

Mrs. Hoskins has invited the Mission to hold its Annual Meeting here on August 27th, for ten days so we will have a busy time.

Next Tuesday the 23rd, I am planning to go to Cyprus with Miss Teagarden for a couple of weeks. It is only one night in the Steamer, and I am told the Island is a very attractive place for a vacation. I think it is best for me to get away from Syria for a little time, then I will come back here for the rest of the Summer.

I am sorry I cannot add to this a special note. Though my eyes are much better the typing is all they will stand to-day. But just as <sup>much</sup> love goes to each one of you as if I wrote it.

Always lovingly, *Marion M. B. Ford.*

*Love for Patty.*

Forman, A. I  
Gms

Vol 18

4719 Cedar Avenue,

Philadelphia. Pa.

February 2<sup>nd</sup>

Dear Dr. Speer,

I think I wrote to you once before  
regarding Donald Mitchell, & now I  
have a cutting from a Scottish Church  
Paper, which I am sending you; for  
I think you are the only one who  
would be interested in such a  
subject. He was a Cousin of my  
Father's who often spoke of him.  
He went out to India connected  
with the Military in some way, was

Through the village street and out into the country we passed. Suddenly, white and erect, there came into our vision the stone whereon is briefly told the circumstances of the death of Scottish Presbyterians' first missionary to India. In 1823 Donald Mitchell, of the Scottish Missionary Society that was forerunner of the present Presbyterian Missions, here laid down his life, a sick traveller being borne to the health-giving hills. There, at Poladpur, his body lies buried. There, still, does the message of which he was herald need to be preached and demonstrated in act. The leper work carries on the pioneer witness of Scotland's early missionary. At present it is a witness handicapped and incomplete. How



Converted & threw himself into mission work. He was much interested in the lepers, seeing the misery they were subjected to.

I know your interest in everything of the kind & so send it on to you.

I hope you are well & enjoying a much needed rest, though rest must be a strange word to you. No doubt you are as busy as ever.

With warmest regards,

Yours Affly.

A. J. Forman.

Foster, J. K.

Dear Dr. Speer,

Rockledge, Lakeville Conn.

You think that I read not what was written in Dr. Cairns' book, but only what was already an obsession written in my mind, excluding everything at variance with it. You ask me to honestly consider whether the judgments of Christ that I expressed in my correspondence with you are not an unconscious effort to escape the judgment of God. You say you have lived long enough to discover that every man's judgment of Christ is in reality the man's judgment and revelation of himself without his being aware of it.

Now, Bro. Speer, I am thoroughly conversant with the vocabulary used by Dr. Cairns. I had no difficulty in understanding what he wrote. Nor did I falsify his meaning. I am as unbiased in mind as I am honest in will. If Dr. Cairns did not mean what he said, then he should have written what he meant. But nowhere could I find any logical or valid reason for believing in the alleged perfect divinity of Jesus. I realize that in the higher brackets of life earthly man has become the nearest approach to the perfect divinity of a real, sure-enough God that this self-evolved nature-made self-operating, law-abiding, material-spiritual cosmic universe has yet produced.

The world has produced a vast number of human beings that I consider much more divine than the first Christian. A perfectly divine person

2  
must have unlimited intellectual and moral capacity, but Jesus was very ignorant as well as largely uncultured. If he was here today and lived as he did 1900 years ago, you could not think any <sup>more</sup> of him than you would any improvident person that went about pretending to do all manner of miraculous impossibilities.

Dr. Speer, whatever is wrong for any man to do must also be wrong for a God to do, or for a son of God to do, if there could be such a theological reality and son. A genuine son of God should have an incomparably better disposition than Jesus manifested. He should have been infinitely more highly enlightened <sup>than</sup> <sup>he was</sup> the alleged Jewish savior. Instead of pretending <sup>to do</sup> impossible miracles, he should have had such a transcendent understanding of the mysteries of nature, of biology and of human psychology that he might have relieved the sociological troubles of his day far more successfully than our sociological experts are able to minister to needy, sick and distressed human beings at the present time. There is no miraculous way of achieving any purpose or result. Only the scientific method can relieve the needs, distresses and ailments of mankind. But Jesus never used any scientific remedy for anything. Nor did he leave the recipe for doing things his impossible way. His recipe must have been a fake.

3 In his entire ministry that man never once said or did anything calculated to cause me to believe in his divinity as his followers believe in him. I would rather believe in your divinity than in his. Was there any divinity in his last commandment in which he offered only damnation to honest-thinking, truth-loving persons who reserve the inalienable right to think as their reason and judgment dictate? No man can be very divine that would deny the right of each person to do his own thinking. And I have even more right to condemn him as a fake miracle-worker than he has to condemn me because of my honest, conscientious judgment in regard to miraculous impossibilities.

Dr. Speer, suppose there is a future life. The Christian plan of salvation does not appeal to my sense of justice and equity. If we live again then each person shall enter that future state in precisely the same intellectual and moral development as when this temporal life ends at death. A man's superstitious belief cannot be a passport to eternal life hereafter any more than his scientific understanding could debar him from that realization.

No, Dr. Speer, I did not read my own thoughts into Dr. Cairns' book, as all Christians do in reading their superstitious "word of God." I read that volume with an understanding mind and an honest disposition. I do not have to pervert a man's words in order to refute them.

Most sincerely,

J. A. Foster.

Foster, J.K. April 15, 1938.

Dr. Robert E. Speer,  
Presbyterian Minister, 711 Colham Ave  
Hawston, Iowa

Dear Sir and Friend:

you refer me to "The Riddle of the World" as an answer to my contention that the Biblical Jesus of Nazareth was anything but a perfectly divine character. After visiting the Public Library and all the large book stores, including the one that makes a specialty of religious works, I could not find such a book in Hawston.

A perfect mental and temperamental person, supremely enlightened and cultured, would have to be a great deal more agreeable and respectful, patient and considerate, thoughtful and diplomatic, decent and refined, truthful and honest, thrifty and successful than the way the "Son of Man" is reported to have conducted himself during his three years' ministry.

When his mother informed Jesus there was no wine at the wedding where he is alleged to have performed his first miracle, he flip-pantly replied, "Woman, what have I got to do with you? My time has not yet come." That was not the proper way a perfectly good and noble character would speak to his mother. Moreover, the performance of the miracle, as recorded, seems to have indicated that his time had come.

Also, the vicious and violent attack upon the traders in the temple was not the way a

2  
Diplomatic gentleman would have handled that situation. Jesus should have approached those men in such a polite and friendly way as to have persuaded them to retire from the building with their merchandise in a decent and dignified way. He should have been as gracious and effective in a diplomatic way as he is pretended to have been benevolent in a miraculous manner.

If Jesus could have understood what he was talking about, he might have given Nicodemus a rational explanation of what he meant by the "second birth." And he was beside himself when he said his deity so loved the world that he, the only begotten son of that deity, was sent into the world to save the people from their sins, yet ~~he threatened~~ he threatened with hell fire and damnation all who refused to accept his spurious kind of salvation.

When Jesus heard of the imprisonment of John the Baptist for his impudent and imprudent preaching, did he try to effect his release? Why didn't Jesus use his miraculous power and release John from prison? Then Jesus went to Nazareth and preserved his life by a miracle. Why did he not also escape crucifixion by a miracle? If he was the wisest and noblest man that ever set foot on this earth, why was he not

3 permitted to live on and on to this very time, when all nations are frantically seeking some person to lead them out of their awful difficulties? There was never a more absurd lie told than the crucifixion of Jesus carried out a divine plan, when it must have been a diabolical procedure, if the "Son of Man" was what he is alleged to have been.

Jesus explained to his disciples that he had a sinister motive for speaking in parables. He didn't want others to understand what he meant. The practices of a secret society. How reprehensible!

What could be more disgusting than Jesus submitting to such an indecent performance as the woman who bathed his dirty feet with her tears, ~~and~~ wiped them with her hair, and then kissed them? No gentleman would permit any woman to do such an outrageous thing as that.

That was a beautifully diplomatic and effective way of handling the situation when Jesus said to the scribes and Pharisees, "Let him that is without sin cast the first stone" at the woman who had been caught in adultery. But so many other times his method might have been greatly improved upon by a perfectly good and wise and all-powerful divinity.

It would be too tedious to carry the discussion on any further. But all the evidence goes to show that Jesus was just as human as all the rest of us.

yours sincerely,  
J. H. Foster.

Houston, Texas <sup>Foster, J. K.</sup> June 17, 1938.

Dr. Robert E. Speer,  
New York, N. Y.

Dear Sir:

I thank you very much for a copy of Dr. Cairns' "Riddle of the World," which you had the publisher send to me as an alleged answer to my denial of the divinity of Jesus of Nazareth. I am not at all disappointed in the book for I know too well there can be no valid argument for the special divinity of any certain human being, whether a genuine historical or a made-up character.

I wouldn't give 3c for the divinity of any person that went about pretending to perform miraculous benefactions. If he had used scientific methods and means, and was far more effective than our modern experts, I would give him proper credit, but I don't see how I could ever regard any person as being the superhuman character he is pretended to have been. The very fact that he pretended to come from a virgin woman is enough to turn me against him.

What is wrong for any man to do must be even more wrong for an alleged God or son of God to do. Jesus said and did things that my conscience would not let me say and do.



2 He had no sense of humor, and for that reason I could never entertain a high regard for him. In no way was he my ideal of perfect divinity. I have no use for his superstitious belief in theology. He had no scientific understanding of anything. He believed in casting out devils, which is the grossest kind of superstition. He taught in parables, which is not the right way to teach anything.

What did he know about making this a better, safer and happier world for honest men, virtuous women and innocent children? What could he do for the sociological well-being of mankind if he were here now? Could he tell us how to breed and train a superb quality population to take the place of our present enormous quantity population?

He must have believed that man is a fallen creature, while all the evidence shows that man is a risen creature. He thought man is a theological as well as a sociological sinner, while he is only the latter of course.

Again thanking you for your kindness, I am,

Most sincerely,

J. A. Foster,  
711 Calhoun Avenue.

Your letter of - is read. I am glad that it  
can be readed you but I fear for you better  
but you read it what was in the book - one of the other  
of the the can write - but of what can already an  
obscure matter on your own mind. Give you paper in  
for what you have to consider whether to print  
with what you can spend in the book and what  
business you to avoid the paper you. I have had  
of the to doctors but my own paper also. is in  
order to have paper of my own hand his business to

R. C. FOSTER

941 GRAND AVE.  
CINCINNATI, OHIO

n.c.



Robert Speer,  
Lakeville, Conn.

Rock Lake,  
Westaburg, Mich.

Dear Mr. Speer,

Your courteous card of acknowledgment moves me to write this personal note. Of course you will not remember me, but I had the joy of working as student-instructor under you and John R. Woth in the Young People's Conference at Northfield, Mass. in the summer of 1912. Like most American college students of my day, I had already been deeply impressed by you and the fellowship at Northfield greatly increased my sense of obligation.

I realize that you will not agree with all that is in my "Studies in the Life of Christ," but I feel that we have much in common in the present struggle to preserve the Christian Gospel. I am giving my next book, "An Introduction to the Life of Christ," a final proof-reading just now and will have the publishers forward a review copy to you as soon as it is off the press. I am praying that God may spare you life for many more years of service.

Cordially yours,  
R.C. Foster

WILLIAM HIRAM FOULKES  
OLD FIRST CHURCH  
NEWARK, NEW JERSEY

February 7, 1939

Rev. Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Robert:

I had intended to write to you ere this. Your letter just reaches me.

I was sorry not to be able to stay for the afternoon service of the Conference. With Mrs. Foulkes, I went over the next day and spent the afternoon but parish duties prevented continuous attendance.

I am frank to say that I am in a quandary over Mr. Kusiw's situation and his proposal. The work is meritorious I have no doubt. It appears to have the aspect of unmistakable providential guidance. One could not do other than to admire the devotion of the faithful band who, in face of obstacles, hardships and even persecution, are standing fast and even going forward.

My difficulties are twofold: First, since the Board, itself, has so wisely determined not to take up any administrative matters in nominally Protestant lands, I do not feel that we, who are connected with the Board, should become involved in actual foreign administration. For the last several years, as you will recall, we have tried to make it plain to Dr. Keller and to Mr. Kusiw that when we send the money to the Central Bureau in Geneva, through the American Executive office, the responsibility for its administration was upon Dr. Keller. I fear that things have become somewhat complicated, Miss Froendt writes me to that effect. I am hoping to see her within a few days.

The second phase of my own difficulty, is that of intense preoccupation. My physician told me, over a year ago, that I was conscientiously and steadily to do a little less each year. Unhappily, I am not doing it. While, I am glad to say, that I have given my time and energy largely, this year, to my parish, I still have the round of general Church duties which are so exacting and absorbing, the Foreign Department at the center of them all, and the weekly broadcast a significant part of my ministry. I do not see how I can add any major administrative responsibility of any kind.

When Mr. Kusiw approached me and said that he felt that they must have some authoritative committee work, I strained a point and said that I would be willing to go along in some simple way, perhaps even carrying the burden of the correspondence and promotion, if you would consent to be the Chairman of the Committee. I cannot, conscientiously, ask you to do this.

Rev. Dr. Robert E. Speer

2/7/39

Another consideration which might prove to be a deterrent to both of us, is the fact that our friends in the Ukraine are not inclined to go along at a steady pace. I think there is a deficit now that has been accumulated by the group under Mr. Kusiw's leadership.

I fear that I have not added much light to the situation. Thank you for taking the time to write me so fully and frankly.

You may be interested, in another connection, with the enclosed calendars. We really had a remarkable Service last Sunday with approximately seven hundred people participating in the Communion. The address was admirable and was excellently interpreted. The prayers in Spanish and Italian were very moving. Altogether, the Service was uplifting and memorable.

With highest esteem and unceasing affection,

Ever yours,

*Wilbur*

WHF:S

Enclosures (2)

Foulkes, W.

Wm

WILLIAM HIRAM FOULKES  
OLD FIRST CHURCH  
NEWARK, NEW JERSEY

June 20  
1939

Dear Robert!:

The honor at the hands  
of Princeton, too long deferred,  
is most richly deserved. To  
those who know, Princeton has  
honored itself. Your shoulders  
are broad and will not be  
bowed down under what Dr Cox  
the founder of Chi Alpha (about  
110 years ago) called "semi-  
human parcels!" none the less,  
believing in the fitness of things,  
we rejoice!

affectionately  
William Hiram F  
love,

Dr Robert E. Speer

P.S. I am enclosing a few  
church calendars which  
contain some recent sermons.  
I am not vain enough to  
think that they have great  
intrinsic merit. I do hope  
and believe that they have  
a true Christian message.

W

MRS. J. ARTHUR FUNK

HAMADAN

IRAN

June 21<sup>st</sup> - 1939.

Dear Dr. Speer: -

Thank you very much for your kind message of sympathy, which was greatly appreciated. All the beautiful things said about my Father are a great comfort, and yet - the headache remains. He is constantly being spoken of as "a fine Christian gentleman", He was quiet and unassuming, never talked about himself or what he did, but he made his way into the hearts of the people, and was greatly loved. He now rests where



he would have wished, in this land where he spent most of his life in the service of his Master.

I am leaving next week with the Boyces, for now it is wisest and best not to remain. "Old missionaries" sometimes become a problem on the field!

My dear home, which we shared with a great host of friends, is bare and desolate and it is heartbreaking to leave it, but where I shall be when I get to America I have no idea, but my Father knows, and that is all that is necessary.

It seems to me I can never see more beautiful and

MRS. J. ARTHUR FUNK  
HAMADAN  
IRAN

leaving it; never to return,  
also pulls <sup>terribly</sup> on the  
heart-strings.

I trust this finds you  
and Mrs. Speer well. My love  
to you both,

Yours most sincerely,  
Rue L. Funk,

(Garrett) Joe C.

June 16

Green Cove Springs, Florida

May 28/38

Dear Robert: - I have repeatedly started to write you but could not finish. I suppose you are now in Philadelphia which I could see and hear the great commemorative assembly. May it open another period of greater and better service. I wish you and Mrs

Hundreds of letters from friends who loved my dear wife have come to me since her departure, and such comfort, and strength, and fresh realization of her character and worth they have given me. I cannot hope to answer you individually—I haven't the strength; but I can send each an individual message of loving thanks in this general letter; as the radio sometimes says:—"This means YOU!"

So I shall try to answer some of the questions I know you would ask. I expect to take or send the dear ashes to friends at my own childhood home, Hanover, Ind., where she and I shall lie with my parents in the family plot in the beautiful cemetery lying on the bluff overlooking Crowe's Falls Ravine and the Ohio River.

I kept up the house as it was when she left me for four months, with the faithful help of Arminda, whom many of you met when you visited us. She has proved as staunch a friend as one could find. But now I have sold a good share of our belongings, and moved into town, rooming and boarding with Rev. and Mrs. Wright, for many years home missionaries of our church in Tennessee. Companionship is delightful, and with my room furnished with our own things it is very homelike. For the present I expect to remain here, and possibly Donald may join me here somewhat later.

I have seemed somewhat stronger through the spring, but have to keep up liver treatment and conserve my strength. In my moving Arminda did not let me put my hand to much of anything, which was hard for her but good for me. I have actually gained a few pounds—129 the other day, which is just 100 pounds less than in my stouter days in China.

Stanley wants me to visit them in Buffalo, but I am too tottery to attempt a long trip or any amount of walking — Florida must be my home for these remaining days. If I had wings, though, I should fly to China; that is where my heart is.

Your letters meant so much to me. How we treasure the friends of other days! Memories of all the years press forward as each name comes to mind. Memory, and Friendship, form a twin miracle of Beauty and Strength in our lives.

Spent long years of joy and peace in your Rockledge home. Just where is Karpis, man what town of origin?

Ever affectionately,

Joe C

building a character a memory-picture, to be looked upon with pride, or with shame, by the man or the woman each was to be twenty years later. If, then, as Jesus says, memory lasts into eternity, how important it is for each of us to build with utmost care that structure of life which we must everlastingly look upon! This mirror I carry with me: it is indestructible; may I look into it with pride, or must I writhe with shame?

The rich man, in his torment, was already remembering his days of ease and happiness, with vast regrets. But in the parable, Abraham turns his thoughts to the real failure of his life. It is not a sin to enjoy one's wealth; this man's sin was the scornful ignoring of the afflicted beggar at his gate. He

Garnett?  
*[Signature]*  
., Dec. 19/39

tter, and  
of address-  
t? I hope  
us. Yet I  
ng while

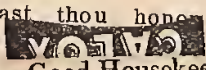
mate, has  
blood,  
to think  
been slug-  
ting in  
inute Ser-  
nclosed  
t your  
t them  
home; so  
oted) wards  
I get  
es.  
to write  
family, as  
Some day  
e it; and  
your judg-  
circle.

My memory is not too good, and with many papers never brought from China, and others huddled together in a small, dark store-room, it is difficult to straighten out many facts and dates. I have in thirty or more pages, not yet reached the Seminary, though I am pressed to get on to China. A cousin reminds me of Wordsworth and his field of Daffodils, - 'That inward eye, which is the bliss of solitude! I had without thinking of those lines, chosen to call it 'Looking Inward.' You can scarcely know how pleasant it is, in waking hours of the night, to go over the old memories, now that there is almost no responsibility resting on one, and no companion to turn to.

Every Christmas joy to both of you!  
*Ever affectionately Joe Smith*

thought himself acting meritoriously in allowing a brother Hebrew to lie at his gate and get a few crumbs from his table. Now, seeing Lazarus receiving heavenly comfort from father Abraham he realizes at last the enormity of his own selfishness and pride. Yet more conscience-stricken, he asks that Lazarus be sent to his five brethren to warn them. But no; they have Moses and the prophets; if they do not heed them, they will not listen even if one rose from the dead. Prophetic words! How many would not listen, when Jesus rose from the dead! And in every generation, even to this day, is this true.

Jesus was speaking to living men, to clarify their memories, and to waken their conscience. And so is He speaking to you and to me, today; "Today, if you will hear His voice, harden not your heart." "Son, remember," that during thy lifetime thou hast had thy good things. Hast thou hoped



ing, approved by Good Housekeeping tested ingredients, blended according to a formula of a foremost dental authority, an economical tooth powder that protects both enamel. Get Calox today at your favorite sizes, from 10¢ to \$1.25.

Copyright 1939 McKesson & Robbins, Inc.

# GENERAL HOME

Funerals & Undertakers Supplies  
EMERGENCY SERVICE  
DAY AND NIGHT

STARKE FLORIDA

W. B. BENNETT, Mgr.

"A HOME-LIKE INSTITUTION"

# A THREE MINUTE SERMON

“Son, Remember—”, St. Luke 16:25

Take a moment, Reader, to recall the rest of the sentence in this text, and the parable in which it occurs.

Now, read the passage, verses 19 to 31.

Memory lies at the foundation of all those faculties which distinguish man from the lower animals. We remember what we did last year, a decade ago, from childhood on. We remember what happened to us, what impelled us to action, what feelings inspired or embittered us; we re-live our achievements and failures, our joys and sorrows. our hopes and our regrets.

In this parable, Jesus projects man's memory beyond the grave; and we all acknowledge the truth He utters here, that the memory of a sinful life must be a torment like

Dear Robert:

I am so glad for your recent letter, and for your beautiful card. The month of addresses must have tired you, did it not? I hope you will try not to be too strenuous. Yet I know how eager you are to be working while it is yet day.

Winter, though mild in this climate, has been a help to me, giving more red blood, and more vitality. I am glad, too, to think that my mind, which for years has been sluggish, is now more awake. I am starting in the local paper a series of Three-Minute Sermons, which I hope may be of use. Enclosed is a copy of the first, just to get your suggestions, if you have any. I want them to be pointed, and carry the point home; so have quoted (I hope have not mis-quoted) words of yours I saw recently. Perhaps as I get on, I may end up with a Memory Series.

I say this, because I am trying to write memories of my lifetime, - for the family, as they want it. But it grows upon me. Some day if my eyes hold out I want to revise it; and may then inflict it on you, to get your judgment as to its value for any wider circle. My memory is not too good, and with many papers never brought from China, and others huddled together in a small, dark store-room, it is difficult to straighten out many facts and dates. I have in thirty or more pages, not yet reached the Seminary, though I am pressed to get on to China. A cousin reminds me of Wordsworth and his field of Daffodils, - 'That inward eye, which is the bliss of solitude! I had without thinking of those lines, chosen to call it 'Looking Inward.' You can scarcely know how pleasant it is, in waking hours of the night, to go over the old memories, now that there is almost no responsibility resting on one, and no companion to turn to.

Every Christmas joy to both of you!  
*Ever affectionately for Christ*

7/12/38

Rev. John Calvin Goddard  
By the Way  
Salisbury, Connecticut

My dear Dr. Speer :

Enclosed clipping from the Hartford Courant contains the allusion to yr self, that I mentioned last Sunday.

The mention of McClure, too, will be familiar; it happened on occasion of Class Day, June 21, when the remnants of '73 had their 65th anniversary.

You may not have seen this comment on your biography of George Bowen; it is discriminatinh, I think, and appreciative.

I have been greatly impressed by the wonderful restraint, and supra-kindly feelings of the Chinese Christians toward the Japanese. I know of nothing like it in history. It is a tribute to the thorough-going nature of their missionary training in the Christian life !

With continued affection for you-all,

I am cordially your neighbor,

Dated, July 12, '38

*John Calvin Goddard*



Gonzalez, Juan

"El que vive en amor vive en Dios." 1-Juan 4:16

IGLESIA EVANGELICA ESPAÑOLA

141 WEST 115TH STREET  
NEW YORK, N. Y.

16 of April 1938

TEL. UNIVERSITY 4-6749

My very dear friend: May God bountifully bless you yours and your work in this Easter season.

I was greatly disappointed not to see you in the sessions of the annual Committee in cooperation. I did not remain till the end because some months ago I promised in such a day to speak in Princeton about Spain.

I am very much afraid of the future of the Committee, and yet I feel that now as much as ever it has a very special work to do and a great mission to accomplish.

Dr Detweiler told me that he saw you attending the first lecture of a Professor from Oxford (I do not remember his name) I want to hear him twice with the hope of seeing you. Really I need to see you or to hear about you. Only God knows how much spiritual help I have received from you personally and from your sermons and books. I am sure that you are continuing to be a great blessing wherever you are and do.

I have been since January

preaching weekly in the several Spanish  
Churches I helped to organize before going to Spain  
since March when the principal pastor left and  
went to Porto Rico my responsibility has  
been greater. For more than one month  
I was quite ill from poisoning gas. Mrs  
Ots was with me until three days ago. He  
is now in Richmond

My work here seems blessed by the  
Holy Spirit I take the liberty of asking  
you of your good wife to pray for  
me of my work as I will do for you  
of your work

I thank you for the gift of ten dollars  
you sent for the Evangelical Pastors  
of Spain

Very affectionately and very grate-  
fully your friend

Juan Ots Sanfaleg

Gonzalez, Juan Orts

140 Claremont Avenue  
New York City  
April 3, 1939

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

My very dear Friend;

As you already know, I gave my lectures in Princeton on March 12th - 17th. I had a glorious time there. Mrs. Orts went with me; and Dr. and Mrs. Mackay were very kind to us. The lectures and sermon were delivered with great acceptance, according to the congratulations which I received from professors, students and others. Dr. Brunner, who heard three of my lectures - he was away the other two days - expressed to me the warmest appreciation.

I was very much gratified to have Dr. Mackay say publicly what he had told me privately, that he would look for a publisher of my lectures in English. He will write the introduction to the book; and I shall prepare the material in book form in Spanish, also.

I feel confident that the book will render good service for our missionaries as well as for the nationals. I am entirely convinced that our present orientation in offering the Gospel to the Hispanic world needs radical changes.

It encouraged me very much to find that, in many aspects of the approach, the book of Kramer advocates the same methods that I do. The only fundamental difference between the advices of Kramer to missionaries working in countries where pagan religions have ruled for centuries, and those which I would give to missionaries and nationals in countries where Roman Catholicism has dominated in the same way, is that - while in pagan religions we can never find a real doctrine as the basis of approach - in the Roman Catholic system we find many.

As a matter of fact, we find that all the fundamental doctrines of Protestantism are kept in the Roman Catholic Church. The reason why we have to preach the Gospel in Roman Catholic countries is that the Roman Catholic Church has superimposed additional doctrines upon the true Gospel of Christ and, in practice, bases herself upon those additions rather than on the vital Gospel doctrines.

When Kramer deals with the wording and ideology which ought to be used by missionaries in presenting the Gospel, it makes me feel how deficient has been our approach to the Hispanic world, because we have never employed the wording and ideology of the Spanish saints and mystics which are so evangelical and perfect.

Speaking of Kramer's book and the Madras Conference, brings to my mind the Conference of Jerusalem. What a difference between the messages of the two conferences! I was greatly disappointed in the message of Madras. Reading again the message of the Jerusalem Conference, I feel that it was greater and more opportune for the present world crisis than that of Madras. By no means do I imply that I agree with Stanley Jones in his article published in THE CHRISTIAN CENTURY of March 15th. To speak of the living church of God as something relative, and to contrast that church with the Kingdom of God as absolute, is to me

absurd. The living church of God, of which Christ is the Head, is the most absolute and visible divine organism created by God to establish his kingdom on earth. Ecclesiasticism, hierarchies and denominations are relative things; but not the living church of God.

This letter is already too long to enter further into details on this subject; but I think I have expressed fundamentally my thought. I would like to know your opinion on this subject, if you have time to write me about it.

As I meant to say at the beginning of this letter, I purposed to reply long ago to yours of February 16th which was duly received in Richmond. Mrs. Orts and I returned to New York on the 24th; and I was very busy getting my material in final shape for Princeton. I hope to be able to write more promptly in future.

I am glad to say that I continue to improve steadily, and can get about more easily. I have lately made one trip on a bus and one on a street-car, instead of in taxi as I had been compelled to do ever since my accident.

Thank you so much for telling me about Dr. Chester and his inquiry for news of me. Now that I am getting my correspondence in shape once more, I shall write to him directly.

Neither have I heard from Mr. Inman himself for a long, long time; but Mrs. Inman wrote me a few lines in reply to my last letter, and told me that she sees Mr. Inman only about once a week, on account of his many speaking engagements.

Hoping to hear from you or to see you here in New York, and with kindest regards to Mrs. Speer from Mrs. Orts and myself, I remain,

As always affectionately yours,

Juan Orts Gonzalez

Gonzalez, Juan Orts

Monument 2 - 2691

Apt. 54  
601 West 115th Street  
New York City  
August 8, 1939

Rev. Robert E. Speer, D. D.  
Rockledge, Lakeville, Conn.

My very dear Friend:

As always, I was delighted to receive your letter of July 8th; and would have replied to it sooner, but my handwriting is so bad, Mrs. Orts was in Richmond for some weeks, and since her return could not write any letters for me until today.

Yes, I had the pleasure of addressing twice the group being sent by your Board to visit some of the Latin American Republics; but my pleasure would have been greater had you been present. Also, if I had known in time when you were going to preach here, I would have been glad to go and hear you, as I am always free on Sunday mornings.

Since my accident kept me away so long from the work of the City Mission, I agreed to remain in the city all summer, except for the few days in June which I spent in Richmond for the graduation of our youngest daughter from High School.

The collapse of the Loyalist Army and the fall of Barcelona were at the time inexplicable to me; but information received later explains both. It seems that Negrin, the last Prime Minister, intended to give predominance to the Communists; and this disorganized the Army and the Navy. The best proof that the Communists were not so many and so strong, is seen in the fact that Miaja could control them in Madrid, Valencia and some other provinces, in less than two weeks.

The present situation in Spain is, in many respects, deplorable. The only hope for those who look for a better Spain, is that such conditions cannot long endure. If a European war comes, England and France will be compelled to re-establish the Spanish Republic or to replace the Franco regime. A war in the Mediterranean cannot be won by England and France without taking possession of some of the key places now held by Franco, such as Mahon, Ceuta and Algeciras. Today, the Strait of Gibraltar is closed to England and France, since the cannons of Algeciras and Ceuta control it; and the route from France to Africa is almost closed by Franco's possession of Mahon.

Franco demands Gibraltar from England, and threatens to take it by force, if England does not yield. I am sure that Italy and Germany have promised to Franco at least Gibraltar and Tangiers, and probably possessions in the northern part of Africa. But the situation in Spain is such that, if Franco goes to war on the side of Italy and Germany, the army and navy will rebel against him. In any event, he cannot last long on account of his cruelty and tyranny.

Actual conditions of Protestants in Spain today cannot be ascertained, because the censorship is too severe. While some assert that the churches are open, other - and I believe they are more correct - say that the majority of them are closed, and that many are utilized by the present government for other purposes.

I am trying very hard to find work for at least six pastors who cannot return to Spain without being condemned to death or life imprisonment, on account of their help to or sympathy with the Loyalist Government.

I am, also, arranging a speaking schedule for two Spanish pastors who came to this country as delegates to the International Baptist Conference in Atlanta. By the way, Dr. Detweiler gave me a glowing account of your address to that meeting.

I am very glad that you expect to see our dear Dr. Chester in Montreat. He thought I might be invited to speak there this summer during Foreign Mission Week; but I was not and, even if I had been, could not have gone.

I would like so much to see you sometime when you are in New York.

Very affectionately yours,

*Juan Ots Gonzalez*

NS

JOHN L. GRANDIN  
31 MILK STREET  
BOSTON, MASS.

October 30, 1939

Dr. Robert E. Speer  
Presbyterian Board of Foreign Missions  
New York City

Dear Robert:

It was indeed a great pleasure to have you at the last Turstees' Meeting and to get a glimpse of Mrs. Speer, although it was a very fleeting one.

The payments to Holly continue under the present vote until July 1, 1942 and I drop this line so that you may understand the situation.

It is a great pleasure to all of Holly's friends to know that she is doing a grand job in her present position and we are all hoping that she may have many years of happy, constructive service in a work that she seems most highly fitted for and where her rare personality will certainly be a most helpful influence to hundreds of girls.

With kindest personal regards,

Sincerely yours,

Jay.

JLG/W

*Dear friend hope you are well*

DIocese OF NEW JERSEY

THE VEN. ROBERT B. GIBBON  
ARCHDEACON

OFFICE: 518 BERKELEY AVENUE  
TRENTON, NEW JERSEY  
PHONE 6704

*W/O*

*R. B. Gibbon*



HOME TELEPHONE  
PLAINFIELD 6-6460J

March 7th, 1938.

*Long letter to you  
Concerning your thesis  
I am reading it  
Doubtless you are  
Lovingly, I am  
Dear Sir.  
Improvement*

Rev. Robert E. Spear,  
Presbyterian Board of Foreign Missions,  
156 Fifth Ave.,  
New York, N.Y.

Dear Sir:-

I am deeply interested in all phases of the movement for the reunion of Christendom, and at present am completing a thesis with the title "Unitive Factors in Protestantism" for a Master's degree.

It would be an immense help if you would take a few minutes to check some of my conclusions from your point of view.

Please look over the enclosed statements and either pencil a notation on the margin or send me your comment in whatever way is most convenient.

As my work must be completed by April first, I hope you will find it possible to do this very shortly.

*Hope*

Faithfully yours,

*R. B. Gibbon*

RBG/EW



## Unitive factors in Protestantism.

1. The concept of the Church as consisting of all Christian bodies, members of which are known only to God and not labeled by membership in the earthly organization. Differences of administration relatively unimportant. This arose as doctrine of the "Church of the Elect" and is sometimes called the "Church Invisible" or "The Church of the Spirit". See F. G. Peabody, in book of that name, (MacMillan 1925), or Principal Oman, "Vision and Authority" (Hedder and Stoughton 1928) Chapters 8 and 9.
2. A non-sacramentalism, especially with reference to Holy Orders, which tends to recognize any sort of ordination, a spiritual rather than a formalized, organizational or factual succession of authority. See, of course, Oman, (Op.Cit.)
3. The tendency to rely on the Bible apart from Tradition as the sole source of doctrine, especially as modern Biblical scholarship moves toward more generally accepted conclusions.
4. Its North-European origin and practical outlook leading to a greater responsiveness to trends of modern thought such as unifications of commerce, League of Nations, "People's Front" etc. Freedom from bonds of tradition.
5. In the more "modernist" sections a looseness of theology leading to indifference to fine distinctions and impatience with separations caused by former theological arguments, and favouring an almost creedless unity for good works and fellowship.
6. A sense of weakness in facing the world and in missionary activity caused by the manifold divisions of Protestantism and a certain envy of the splendour of the world-wide unity and discipline exhibited by the Church of Rome.
7. Obvious financial difficulties of weak sects, overlapping churches, etc.

The following ideas and conditions, found sometimes in Protestantism and not in Catholicism, sometimes shared but more strongly evident in the former, appear to be influences toward Church unity which may on the whole be described as distinctively "protestant".

They are here presented for criticism and comment. I should particularly like to know:

1. Is each statement of the Protestant position fair, correct, and representative of a real school of thought to-day?
2. Does each seem to you a "unitive factor" of actual influence to-day?
3. Which are relatively the most significant and which of lesser value?
4. Can you suggest other distinctively Protestant factors not mentioned herein?
5. General criticism and a personal statement if possible.

\*\*\* \*\*\*\*\*

O. D. MUDGETT, PRESIDENT  
EDWIN W. ADAMS, VICE-PRESIDENT

EVERETT W. MORRILL, TREASURER  
RAYBORN L. ZERBY, VICE-PRESIDENT

STEPHEN D. TRAFTON, RECORDING SEC.  
MAGNUS C. HANSEN, GENERAL SEC.

DIRECTORS

E. FARRINGTON ABBOTT  
EDWIN W. ADAMS  
CHARLES E. ALLEN  
JOHN BUTLER  
ELMER CAMPBELL  
CHARLES CONNOR  
LLOYD DECKER  
VERNON FAUNCE  
LOUIS E. FLANDERS  
ROBERT H. GREMLEY  
ALONZO HARRIMAN  
GILBERT D. HARRISON  
BENJAMIN JONES

# Young Men's Christian Association

62 TURNER STREET



AUBURN, MAINE

DIRECTORS

E. W. MORRILL  
PHILIP H. MORTON  
O. D. MUDGETT  
JULIUS MULLER  
HENRY SCAMMON  
LESTER B. SHACKFORD  
HAROLD N. SKELTON  
F. OWEN STEPHENS  
STEPHEN D. TRAFTON  
G. ROYAL TUFTS  
PERLEY S. TURNER  
HAROLD S. WHITE  
FRANK W. WINTER  
RAYBORN L. ZERBY

April 2, 1938.

My dear Dr. and Mrs. Spier:

About a week ago I attended a Y.M.C.A. conference in New York City. While there I stopped in at 156 Fifth Ave. and learned that you were living in Lakeville, Conn. I felt that on my way back to Maine it was the guided thing to drive by Lakeville and call on your folks.

We had a most glorious trip up the Hudson - to Bennington - Manchester - and Maine. On arriving in Lakeville I learned that you had left for an extended trip that same day, so what I at that time hoped to express to you in words, I now feel I should express in writing.

I do wish to thank you both once more for the many kind acts you and Elliott did for me when I first came to this country. The love

that you both and Elliott gave me meant a great deal to me in those days, and I cherish the memory of it all.

The second thing I wish to tell you is that when I came to this country I had a living faith in God, though of-course it was limited in many ways; but, after school and college there were many big holes in what had been a great force in my life. It was all so intellectual, but with no real dynamite in it;

it has only been within the last few years and especially the last year and a half that I have really started to grow again spiritually. I now see that for about twenty years there has been a great deal of spiritual stagnation.

Of late years I have through the principles of the Oxford Group come to a much finer and vital faith in God, and once more begun to assume the spiritual leadership that it was my hope to attain when I came to this country. I am happy to say that Dignor came into

O. D. MUDGETT, PRESIDENT  
EDWIN W. ADAMS, VICE-PRESIDENT

EVERETT W. MORRILL, TREASURER  
RAYBORN L. ZERBY, VICE-PRESIDENT

STEPHEN D. TRAFTON, RECORDING SEC.  
MAGNUS C. HANSEN, GENERAL SEC.

DIRECTORS

E. FARRINGTON ABBOTT  
EDWIN W. ADAMS  
CHARLES E. ALLEN  
JOHN BUTLER  
ELMER CAMPBELL  
CHARLES CONNOR  
LLOYD DECKER  
VERNON FAUNCE  
LOUIS E. FLANDERS  
ROBERT H. GREMLEY  
ALONZO HARRIMAN  
GILBERT D. HARRISON  
BENJAMIN JONES

# Young Men's Christian Association



62 TURNER STREET

AUBURN, MAINE

DIRECTORS

E. W. MORRILL  
PHILIP H. MORTON  
O. D. MUDGETT  
JULIUS MULLER  
HENRY SCAMMON  
LESTER B. SHACKFORD  
HAROLD N. SKELTON  
F. OWEN STEPHENS  
STEPHEN D. TRAFTON  
G. ROYAL TUFTS  
PERLEY S. TURNER  
HAROLD S. WHITE  
FRANK W. WINTER  
RAYBORN L. ZERBY

II

this same fellowship last September, and that since then we both and our home have been used by God extensively to help men and women live a God guided life.

There is a possibility that some time in the middle of July I may again drive through Lakeville in which case I shall surely look you up.

With many good wishes to you both.

Sincerely yours,  
Magnus.

Ans  
Feb 7

II

Hayes, Wm.  
Res. Feb. 26

Ats. Suzy - Jong

May I ask you to kindly forward the first sheet of this letter to Rev. W. C. Fessenden, Mercer, Penna. P. O. 1. the pastor of our home Church. who may want to read it to the Congregation?

On Christmas I sent the prisoners in the jail five dollars with which they might buy straw to spread on the floor - the only bed which they have. They were very grateful, and sent back a well written letter of thanks. Showing that there are scholarly men among them. They realized that the gift was prompted by Christian motives - mentioning the Lord Jesus five times in their letter. For several years past the Seminary students have been interesting them in Christianity, and three men have already been baptized.

As the old Roman Catholic <sup>man</sup> De Hyra said.

The love of Christ knows no bounds, "it reaches down to the very gates of hell."

We are now completely shut off from the world.

No newspaper, nor radio for over two weeks, being ignorant of what is happening even sixty miles away. For awhile there were rumors in abundance, but

now even they have failed us, and we simply sit here, awaiting results.

Our Shantung troops, along with our doughty Governor, Wan Fu Chih, have gone elsewhere, and we have now, I understand, troops from far distant Szechwan province.

I have just finished Eschatology with the Seniors - in which I have taught the men that while unrepented sins of the

present life, and failure to accept by faith the righteousness of Christ as the sole means of salvation is the reason for future punishment. Yet the reason for that punishment being eternal is because sin in

those regions goes on forever. And whenever there is sin, there must be punishment. May I ask what is your view as to why it is endless? It does not, to me, seem reasonable that the sins of a few tens of years, should of themselves meet with untold ages of retribution.

Dr. S. H. Kellogg had the idea that future punishment would increase in severity as the ages of ages rolled on. I cannot find any substantial reason for that opinion. Nor for Dr. Warfield's teaching that saints in heaven would grow in holiness. The teaching that the saints "at death, being made perfect in holiness do immediately pass

into glory" would seem more consonant with S.S.

You have probably read Dr. Warfield's "Faith and Life" - being selections from the addresses which he gave at the Conference in the Oratory. Two of them, "The Spirit's testimony to Our Sonship" and "Childship to God", especially the former, I have found very helpful.

I am not particularly zealous about our Christian festivals, being especially weak on Easter, for its observance rather weakens the transfer of the Sabbath from the 7<sup>th</sup> to the 1<sup>st</sup> day of the week, but am rather puzzled over the lower rank assigned to Pentecost. Since it marks the descent of the Spirit, and the Persons of the Trinity (are equal in every respect, why does <sup>not</sup> that day take equal rank with the one which, to use the Quineson expansion, marks the descent of The Son?

Now as you find Lakin's about as onerous as #156. don't feel that you must write soon, though it is always a pleasure to receive your letters.

Yours with sincere appreciation and  
Christian love.

W. M. Hayes

P.S. On acct of the upheaval in Shanghai, I have not rec'd any copies of the "Bible in China" for a long time. hence a

held up in the articles on I John



Hayes, W. M.  
Tenghsien, Shantung, China. *Gmed* *Feb 19* *386* *Rec. Jan. 24 - Schriebl* 27-11-37.

Dear Dr. Speer:-

your very welcome letter of Sept. 3d, just as you were leaving #156, and your note of Oct. 8th, have both been received. Letters from the U.S. come through quite promptly, but those to America are at times tampered with. We now hear that American war vessels now take U.S. mail over to Kobe and there put it on board the Dollar line ships. I hope so.

Your letter regarding Mrs. Speer's kindness in attending to Elinor's teeth has gone on to her parents, but it may take a long time to reach Peking. We have had no letter from them since they reached home though a telegram came through through yesterday. Ernest has had his hands full with the finances of the American School, Shanghai, but now writes that the American banks there made the school a loan enabling him to pay the teachers' salaries-at least in part-and so begin the Autumn term. He will be glad to see Mr. Welles back again.

Nearly all our students have left for safer quarters but the Seniors decided to risk it and remain in order to graduate and so save the expense of a return trip; we are therefore still carrying on-I having ten classes a week. On the 23d inst., I reached the age of A.T. but the celebrations which the Seminary was planning had to be deferred until their return-it is to be hoped that by that time, they will have forgotten about it.

Satan's birds continue to fly over us, five passing by yesterday-one flying so low that the Japanese insignia were plainly visible. This one dropped an egg to the north of us, the cracking of which was audible here. The purpose of these flights is evidently to bomb any trains, which they may see, and stations where trains or soldiers may be stopping. Up to the present we have not been disturbed though nearby stations at much smaller places, both north and south have been bombed. We certainly have enjoyed Divine protection for which we are profoundly grateful. Just now I am having a dugout prepared, which while useless against a bomb striking close by or directly on it, would protect us, in case of a battle here, from machine gun bullets, shrapnel or bomb fragments. Thus far, Dr. and Mrs. Dodd, Dr. and Mrs. Hopkins, Mrs. Remington, and Miss Dodds have also remained here. Whether they will continue to do so, I do not know.

We are very much disappointed over the fizzle at Brussels-the so-called Powers are evidently afraid of Mussolini and Hitler beating the tom-tom. Unless this determination to disregard treaties and the rights of weaker nations is curbed, the future looks ominous for America and France as well as Portugal, for the next step, <sup>after China in his hand</sup> would be to swoop down on the Philippines, Indo-China and Macao. Would it not be better to take a firm stand for the right now rather than to permit China to be dismembered or reduced to the status of a vassal state? The present procedure in both Africa and Asia is very similar to that of ancient Assyria and Rome -vae victis and weak neighbors.

Have you seen Dr. Rimmers' "Harmony of Scriptures and Science" Vol. I on the long day of Joshua? I would like to have your opinion on it. Now don't think me a Modernist, but were you never suspicious that the lengthy blessing bestowed on Judah by Jacob, and the space given to the Levitical genealogy in Exodus 6, indicate a redaction after the Division of the kingdom? In the latter it looks as if the writer, in verse 14, had started out to give the heads of the fathers' houses, and got through Reuben and Simeon all right, but got swamped in Levi and went no further. In one respect only do I claim affinity with Jonathan Edwards-the difficulties which arise in my own mind give me more trouble than those suggested by sceptics. May I also ask how much of the present religious debacle in Germany is, in your judgment, due to the deleterious influence of Schieirmacher, Jacobi and Ritschi? Perhaps my meaning was not made clear when I asked you about the nature of the resurrection body. My question had reference to I Cor. 15:44: "If there is a natural body" (which no one denies except some Hindoo philosophers, and perhaps Berkely) "there is also a spiritual body".

Now which one of these two is the resurrection body Your Revisers of the Chinese Mandarin Bible evidently felt a little timorous of the teaching there and so, taking some liberty with Paul's opinion, changed it to read "And there will be a spiritual body." I see that my view has the emphatic support of some abler men, though it is not the popular view.

By the last mail I sent you a copy of the lectures given by Dr. Hopkins during his recent furlough. He is an able man, but is simply wild over Premillenarianism.

Your last note indicates that you are not having the leisure which you longed for; my prediction is that you never will have it unless you tone down the caliber of your addresses, and that does not seem to be a probable solution of the difficulty.

Your description of the beauties of the Autumn foliage makes me long for the scenery around my old Pennsylvania home, but the prospect of ever seeing it again is not at all encouraging.

Mrs. Hayes is now on the highway to complete recovery - has a better appetite and sleeps sounder than she has done for some years. She is also gaining in flesh and has lost the jaded look which she had last summer. We are surely under deep obligations to Drs. Greene, Smyly and also to Dr. Yü.

I know that you are a busy man and have little time to read letters so give me credit this time for using the typewriter which I seldom do. And while we highly appreciate your letters, I do not want to impose on your time, especially that you do not now have the assistance of a secretary.

You may realize that this may be my last letter - though I hope not - and I want, in case such should be the case, to assure you of my sincere appreciation for what you have done for the cause of Foreign Missions, and my own personal affection for a true friend such as you have been.

Yours very sincerely,

*W. M. Hayes,*

W. M. Hayes.

P. S. I forgot to say that the ladies at Yihuen are bravely standing by - tho there is no man in the station. We are proud of them.

Hayes, W.M.

Penghsien, Shantung, China. 14 - IV - 38.

Dear Dr. Speer:

As on the 6th inst. a general letter, of which you should receive a copy, was forwarded via Minneapolis, this note need not take much of your time. Your note of Feb. 19<sup>th</sup> reached us on April 9<sup>th</sup>, and this reply may be even longer enroute, as Communications are very much disturbed. We are still in nubibus. For while the hostes inimici hold the city, yet other troops are hovering round. Exchanging shots now and then. Like a great many other missions vis. us, however, are holding our breath and "sitting tight." The Ways and Means Committee meet frequently in my study - and Dr. Dodd and Hopkins are doing German work. The former successfully protecting the Allison-Romig - Miss Dodds property from encroachers. He clerks the Chamber of the P.A.F.M. Both Messrs Allison & Romig are absent. & Mr. Kepler has gone to Yihien (Mch 15<sup>th</sup>) to protect the ladies there.

This city is pretty much of a wreck, much of it burned, and goods ruthlessly destroyed. I will not mention some other heinous deeds.

Now, as to the biblical difficulties which were mentioned in a former letter. Those which you call attention to - the mis-<sup>up</sup> of mother-grandmothers, etc. those give me no concern, for like the immense armies of

Israel and Judah, they are in all probability  
Copyist's errors, those to which I called your  
attention are of a different order and are  
such as a teacher of theology cannot avoid  
discussing. I took my stand on "There is a natural body  
and there is a spiritual body": followed up by Paul's elo-  
qustration of the grain of wheat. and was happy to  
find that the same position is taken by such men as  
Dr. H. H. Strong, &c. the same. I was severely called  
down for it, and therefore wanted the judgment of  
a man like yourself, *Strenuus*. "*Peccavi, mea culpa*".  
and I will trouble you no more with my difficulties.

I have been reading Warfield's Plan of Salvation -  
which shows his profundity of thought. At the  
same time I wonder whether his hyper-Calvinism did  
not have something to do with the present retro-  
gression at Princeton. His definition of personality  
impresses me as being defective - and a little  
surprising when coming from such an acute mind.

In lighter vein, but a book which every theo-  
logical student should read before graduation -  
is Spurgeon's "Lectures to my Students". It is a pity that  
I, as well as others, did not have it: instead of so  
much Premillenarianism.

This letter also goes via Minneapolis. The Posters  
above are planning to establish a censor in  
our P.O. here. So hereafter, for awhile at least  
(*"Esqueguis, Domine!"*) our outgoing mail will  
have to be quite colorless. Many thanks for  
your own and Mrs. Speer's kindness to Margert  
and Elmer.

Yours cordially

W. Mottagh.

P.S. Thank for sending the life of George Brown, which, like books  
sent by other friends, has failed to come through.

## Bioners by English School-boys.

"Tanzan is a short name for the American flag. The full name is Tanzan Stripes."

"A crisis is a thing that hangs up in winter and comes down in summer a butterfly"

"An active verb shows motion as "he kissed her": a passive verb shows passion as "she kissed him": "

"A republic is a country where no one can do anything in private."

"Anon means "that's the lot."

"The spine is a bundle of bones that run up and down the back, and holds the ribs together."

Probably a copy of my last general letter (provided the censor passed it) has reached you before this time and as you already know that, when the city was taken, we came through the battle unharmed. At present while, so far as we know, there is no particular cause for uneasiness, yet we are not entirely out of danger. That "bitter and hasty nation" seem to be suspicious that we may be harboring opposing forces and now and then their aeroplanes circle round and round overhead, paying special attention to the Mission compound, evidently on the lookout for Chinese soldiers secreted within. Of course there are none, for we are of necessity strictly neutral so far as rendering aid to either side is concerned. This mistrust, however, creates an uncomfortable feeling for if they should see anything which looked suspicious to them, they would drop a bomb without the slightest hesitation. The bombing of the Panay and two American merchant vessels on the Yangtze is proof of that statement.

Since the greatest conflict thus far of the war began to the south of us (about fifty miles distant) and the Japanese sustained their first great defeat, their forces at this place have all, excepting about 100 men left as a guard, been called to the front, and those left are seldom seen outside of the city. Being a walled city, and they inside the wall, they have an immense advantage over any similar attacking force so not many are needed. Needless to say, the Chinese also have not many soldiers left in the neighborhood to make an attack, though their plain clothes men frequently tear up the track, blow up the bridges and culverts on the R.R. which keeps the invaders fairly busy making repairs, which they have to do in order to rush reinforcements down to the front.

Last week two large shells were fired at night into the campus, one falling a short distance to the west of Dr. Hopkin's residence, the other a short distance to the east, where it burst with a tremendous roar. This could not have been done in ignorance, for I have seen the Japanese military map of this section which locates the missionary compound very definitely, and they know perfectly well that this is American property. Besides this is what is technically called a Refugee Area, which areas the Japanese have promised to respect, for these reasons, a protest has been sent to the proper consulates, both American and Japanese. Two of our number also protested in person to the local Japanese official, but were received with scant courtesy. However, no more shells have been aimed this way. I rather think that the purpose in so directing these shots toward the Mission premises was to frighten us into accepting their offer, made the next day, to protect us if we would move into the city. That would mean the leaving our buildings, goods, the refugees, the Christians, and the students both men and others, at their disposal. We have not the least intention of doing any such thing.

Even if a few shells do come our way, we are not in any great danger, as in premises of this size, the chances of one striking us are rather few, though one might seriously injure a house. As for ourselves, our hearts are at rest; we are ready for whatever is the Lord's will and know that without His permission "No ill can us betide." For the sake of the Chinese people though, and for the welfare of the Christian church, we long for the close of this unjust, cruel and wicked war, and while you pray for us we hope that you will pray especially for China, for while, as Ezekiel says: "It is not without cause that I have done all that I have done in it", yet we trust that the day of China's chastisement will soon be over. We are hoping against hope that America, England and France will soon use their best efforts to bring the conflict to a close. I am convinced that a concerted effort would have the desired effect, for when Germany, France and Russia did so at the close of the war of aggression in 1894, it produced the desired result without firing a single gun-though the guns were all ready; the latter was the deciding factor.

As ever Your brother

UNCHU.

P.S. Our basement is still full at night of men, women and children.

(over)

Of course they are safe there from any shells, or shell explosions.  
But the main idea in their minds is that, being under  
the same roof with a foreigner, they are safe from  
any attack on their persons.

It is perhaps just as well that letter headings and signatures be not too conspicuous.

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~ 27-12-38.

The same please.

Dear Dr. Speer: It is barely a fortnight since writing you but in the meantime the memoir of Mr. Bowen has come and I hasten to acknowledge receipt of the same. Other books, presumably mailed earlier, have not yet reached me. I have read it with great interest, especially the part beginning with his conversion on to the end, and have ordered a copy of his Daily Meditations. Tho I fear that it is now out of print. However, if it is procurable, Mr. Gibson of the Presb. Book Store, Pittsburgh, will be sure to secure it.

While reading the memoir, I made notes here and there, but after finishing the appreciation of those who really knew him, concluded that I had no right to speak.

His motives were evidently of the purest, and there is much to be said in favor of a simpler missionary life. It is not always advisable, <sup>tho</sup> nor even practical, to carry it to such extremes. In a city like Bombay, a missionary could practice self-support, but what of the interior of Africa, where no call for such services as he rendered exist, or



even in interior cities of China, where, in my earlier years, there was no demand for either English or Western Science? Had Mr. Brown been married, such a life would also have been impracticable, unless he had taken a Hindoo wife - and even then <sup>it would have</sup> been very difficult. When there are children, if pure Caucasian, he would need a salary to support and educate them; if Eurasian, <sup>note the</sup> Shanghai papers: "No Eurasian need apply". I think that it was his pure unadulterated goodness, and his undoubted mental abilities, more than his mode of life, which made him so influential. All the same, I have felt from the first that missionary life was pitched on too high a scale, and some influential Chinese have expressed the same opinion.

Thank you very much for the book. Had it been issued fifty years ago, it probably would have influenced many of us - whose work is now drawing to a close.

Enclosed you will find a copy of a letter to my sister, written only two days ago. So little need to be added - more firing of shell cannon last night, but we rested in peace. After writing you in Jan. we got in a supply of coal dust, which carried us through, heating one room in addition to the kitchen fire. Peanut butter is not at all bad, and fortunately, an ample supply of indiarin arrived in the nick of time. Some things ordered from Shanghai last Oct. are not even yet - and probably never will be - but the Lord saw to it that what was absolutely necessary came through, we have <sup>had</sup> no physician here for seven months, and I have to look after Mrs. H. myself. Perhaps more successful as a M.D. than as a D.D. - tho' tho' teaching was never more enjoyable.

Yours very sincerely and with much appreciation,

Unwin.

defeatist attitude that reached a climax at the last General Assembly, when the General Assembly illegally passed motions approving members going to the shrines to bow as a mark of patriotism, and also sent representatives to the shrines from the General Assembly. The police had forbidden missionaries to speak or vote on the questions, and a group estimated at two hundred plain clothes men prevented them from speaking when they attempted to do so, and also prevented the negative being called for when the questions were put to a vote. Only a few voices voted in the affirmative, but the moderator was forced to declare the motions carried. Of course the government declares that there was no pressure on the church in passing these motions, but the circumstances clearly show that the actions taken were illegal and therefore not binding on the church. However the strongest men are now in prison or have been forced to resign all connection with the church, and though there is no desire to bow at the shrine on the part of ninety-nine hundredths of the Christians, the resistance of the church has been gradually worn down until the Christians are giving in all over the country. Praise God, there are still the thousands who have "not bowed the knee to Baal," but the terrible experiences they have to go through if they refuse, have steadily broken the leaders and will, humanly speaking, probably break the resistance

of most of the church. What the future holds for the church in Korea, God alone knows.

The latest attacks on the church consist in the attempt to force little shrines into the homes and churches. Whether this will arouse successful resistance on the part of Christians, time will tell, but the church in Korea today is in desperate straits, and needs the prayers of God's people as never before.

\* \* \* \*

### Among Our Missionaries

*(Continued from Page 6)*

Gospel than they could possibly reach without it. In accordance with the general policy of the Board, the money will be raised by voluntary gifts of those who wish to aid in this particular means of getting the Gospel out to thousands who might otherwise never hear it. Individuals and organizations who are interested in this may send contributions so marked. We ask the prayers of our readers that the necessary sum may be realized, and that the automobile may be used mightily to the glory of God.

\* \* \*

No issue of the BULLETIN was mailed in October because the amount of material which had come from the field was insufficient. This month's issue includes practically everything available for publication, but subsequent issues will be larger. Due to the missing of a month, all subscriptions will expire one month later.

## MISSIONARY STUDIES IN THE FAR EAST KOREA

### Part IX

By FLOYD E. HAMILTON

#### The Granting of Designation

A Pyrrhic victory was obtained when several of the Mission schools finally obtained "designation." That is, their graduates were recognized as having qualifications which would fit them for teaching positions or government posts (provided they passed certain examinations). An increase in attendance soon followed, and the financial problems, that had from time to time almost forced the closing of several schools, were greatly lessened by the larger tuition receipts. The schools soon found, however, that their troubles were increased rather than lessened. The recognized teachers whom the authorities insisted on their hiring were in many cases hardly even nominally Christians, and the students who could pass the entrance examinations, mostly came from government primary schools, so they had almost no Christian background even when they were children of Christians. Government regulations galore made the school authorities' lives a burden.

#### The "Patriotic" Ceremonies

For a number of years the various schools had received invitations to attend the so-called "patriotic" ceremonies at the national Shinto shrines. These invitations had of

course been ignored by the Christian schools. Now, however, after they became designated schools, it was no longer possible to ignore the invitations. Orders came out from the educational authorities in the government to participate in these ceremonies. At first the missionaries did not realize what they were being required to do, and since the ceremonies were at first held in the barracks, the schools finally took part in them. To the amazement and chagrin of the principals, they discovered as the ceremonies progressed that individuals who seemed to be priests, were offering sacrifices of food and drink, and "hamaguchi," or green sacrificial wreaths, before what seemed to be a shrine. After the ceremonies were over it was discovered that the "spirits" of the dead soldiers had been "called down" by the priests and "sent back" after the ceremonies. No bows were required during the ceremonies, but the whole thing seemed to go beyond patriotism. The schools mostly refused to obey the government order to participate in the ceremonies, the next time the orders were given. The matter became more serious when the government authorities began to press the schools to attend the

ceremonies at the shrines dedicated to the so-called sun-goddess, the mythical ancestress of the Japanese Royal House.

**The Dismissal of  
Dr. George McCune**

The issue was joined when the governor of the province in which Pyengyang is situated ordered Dr. George McCune as principal of the Presbyterian Boys' Academy to do obeisance at the Shinto shrine dedicated to the sun-goddess. He refused, and after months of negotiations, was removed from office both as principal of the Boys' Academy and as President of the Union Christian College, by the government, and was soon afterward forced to leave the country. The schools were then all ordered to do obeisance at the shrines on the various national holidays. Inasmuch as bowing before shrines so dedicated seemed clearly to be giving the glory which belongs to God alone to another, most of the schools refused at first to obey the government order. A short time later, however, the majority of the students and faculty in some of the schools, yielded to the government orders and urged the missionaries to obey the government orders about the schools. When it became evident that the president and faculty of Union Christian College would obey the next shrine orders sent out by the government, the present writer, who had taught Bible for fifteen years in the college, resigned as a member of the faculty, and upon joining the In-

dependent Board missionary force shortly after, entered direct evangelistic work.

**Presbyterian Mission Difficulties**

A minority in the Northern Presbyterian Mission favored obedience to the government shrine orders, and since several of the school principals were in agreement with this minority, and since under the law the principal was in control of the school as far as administration was concerned, several of the schools began to do obeisance at the shrines, in spite of the disapproval of the majority of the mission. The mission then attempted to close the schools, but the government would not permit this in the case of the Pyengyang schools until April 1938, and then only on condition that the mission permitted the government to run schools in some of the mission buildings for a year or two longer. In the other station because of agreements with presbyteries, and because the mission minority controlled at least one station, the schools continued and are continuing to run down to the present.

**Southern Presbyterians**

The Southern Presbyterian missionaries met the situation more boldly, and when the government ordered the schools in Kwangju to go to the shrine, locked the doors of the schools when the students and teachers went to the shrine whereupon the government closed all their mission schools, and enabled the mission to get out of direct conflict with the government.

Hayes, W.M.

Tenghsien, Shantung, China.

Nov. 6<sup>th</sup>, 1938.

Dear Dr. Speer:

Remembering that the principle involved in Solomon's advice: "Let thy foot be seldom in thy neighbor's house, lest he weary of thee, and so hate thee" is of general application, I have refrained from writing you for quite awhile.

As you will see from the enclosed, which in the main is a translation of a circular letter drawn up by Messrs Chang and King, we began our Autumn term at the regular time. We did so, not only for the sake of the students stranded here, but also for the encouragement of those who for the present cannot get through the lines to return, for them to imagine that we may have disbanded would not be for their interests nor for ours. To see us carrying on as usual is also a

source of comfort to the people around us, as steadiness in us implies faith in the future.

Mrs. H. and I went to Peking recently for much badly needed dental work, some of which should have been done a year ago. En route

between this and Tsinkin, we counted eight train wrecks, which shows that travel is somewhat of a risk. When the trains have to run after night, curtains are closely drawn and only dim lights can be seen in the R.R. stations. However we had no mishaps, except that in the surging mass, striving for the exit in Tsinkin, I was pressed down, and in danger of being trampled under foot. Fortunately a burly Japanese soldier held the crowd back and enabled me to regain my footing.

When in Peking, your Margaret invited us out to lunch at her place, and we, John being along, had an enjoyable little visit. She much resembles you, not merely in appearance, but in other ways as well. She impresses one as being remarkably well balanced.

I have tried to secure a copy of Bowen's meditations but Mr. Gibson of the Presb.

Bookstore, Pittsburgh, writes that it is out of print, and that advertising for a copy failed to obtain one.

In translating the enclosed brief statement of the Seminary's activities, especially its evangelistic work, I have omitted details of little interest to readers abroad, and have added a little regarding the course of study. A copy has been sent to the Presbyterian, which I hope that the Editor may use, none has been sent to #156, as the Seminary is non persona grata there.

While my work goes on as usual, the students helping me up and down the steps, yet I do not have the physical vigor of a year ago. Probably as the negro spiritual says: "I aint got long to stay here."

In view of the demand, reported by John, of the demand made in Mandchuria by the 'Expo' for a Shrine ceremony to precede the Christian Church Service on Sabbath, we view their domination here with

some apprehensions that demand show clearly  
the status of Manchuria - merely a province  
of Japan, and its being an independent empire  
is a mere sham.

I do not understand how Dr. Mack got  
such a wrong slant on the Shrine ques-  
tion in Korea. A little study of Church  
History will show anyone that it is, in  
one respect, an exact replica of the  
worship of the Emperor required in  
the Roman Empire of the Early Christians.  
a sign of loyalty of course - but much  
more than that. In another respect it  
is worse than that required of the  
Early Christians - for it also calls for  
worship of the hero of the part, etc.

I hope that #156 will not be misled  
by Dr. Mack's propaganda, but will stand  
firm by the position already taken  
Christus aut nullus.

Yours most cordially.

Wm. Hays.

Please excuse a hasty scribble, no time to  
re-read.

## THE NORTH CHINA THEOLOGICAL SEMINARY

In order to preserve conservative biblical faith in our Chinese churches this seminary was established nineteen years ago at Weihsien, Shantung, but in order to combine with the North Kiangsu Mission of the Southern Presb. Church was removed to Tenghsien in 1922. The adjunct Women's Bible Seminary was organized the same year. At present the graduates number 331 men and 87 women, a total of 414. Except a few who have passed away, and three or four who have fallen by the wayside, all are engaged in some form of Church or Mission work, many of the men as pastors; some of the women are doing efficient work as pastors' wives.

The Seminary now owns over 16 acres of land, and has all the necessary buildings: chapel, library, recitation halls, dormitories and professors' houses—the one building lacking being a much needed Assembly Hall. Although we have passed through three national crises, the Lord has graciously protected us and the property has thus far suffered but little damage.

As a number of students coming to us from the various churches have not enjoyed an adequate preparatory course, the curriculum has been enlarged to cover a four years course; Greek and Hebrew being taught to those desiring a knowledge of the original languages, the Women's Seminary course remaining at three years.

Two large sections south of the city have been set aside for the Seminary's evangelistic field. In this field the students and teachers labor each Sabbath, with the result that during the past two years, 564 have enrolled as catechumens, and 143 have been received as church members. Until the city last March fell into the hands of the invaders, they also took turns preaching in the evenings in the city chapel with encouraging results, the superintendent reporting during the preceding year, 745 adults and over 200 youths enrolled as inquirers. When the attack began last March, people from the surrounding villages, the city and suburbs, rushed into the Mission and educational premises seeking protection, the teachers and students at once seized the opportunity for making known the Gospel, holding classes during the day for instruction and in the evening gathering them together for exhortation and worship.

Of these over 200 have announced their purpose to follow the Lord, while over 100 have had their preliminary examination for Church membership, the pastors being careful not to lay hands suddenly on any one. When this "refugee camp" was disbanded, a class was formed for those who could return for further instruction, being divided into three sections, men, women and children. As Satan always makes diligent effort to regain lost ground, we ask your earnest prayers in behalf of all the above.

Each weekday, at 5:30 A.M. the men and women students meet in their respective halls for morning prayers; on Sabbaths they meet together at the same hour in the chapel. During the present national calamity, the prayers have been especially earnest. The Lord has answered these prayers also in behalf of those who, like Mrs. Ting and Mrs. Hayes, have been dangerously ill. In these meetings, the Bible is read in course, and former graduates are asked to observe the same hour.

This year, the new term began on Sept. 1st, but instead of the usual 140-150 students, we have only 42, ~~but~~ this is a much better showing than that of some other schools, which have not been able to open at all. The number being small, we have for the present combined the students in two classes. The faculty, with two exceptions, are all present; Dr. Hayes, tho now ill, is still able to take his share of the work. Drs. Patterson, Dodd, Hopkins and McLeod with Revs. Chang and Ting, furnish all the staff needed at present. We hope that by next term conditions will enable us to carry on at least three if not the full four regular classes.

Yours very sincerely,

H. K. Chang, President.

L. T. Ting, Vice President.

Please excuse poor typing. I am not a professional.

W. M. H.



Hayes, W. M.

Tungshiem, Shantung, China, 31-III-'39.

6/1/39

Dear Mr. Speer:

The enclosed was held in Peking until yesterday, or it would have reached you long ago. You will see from it that there are heroines yet on the Mission field. There is no discount on the bravery of either of these young women, tho' the experience has told on both of them. Miss Rowley writes me, under date of March 26<sup>th</sup>, that they now have about 1200 at the Sabbath day service. Over 360 applied recently for baptism - of whom 64 were already received. They could not handle more at

a time." The pastor is one of our recent graduates. When you have read Miss Junkin's letter, please send it, and the enclosed parable, to Mr. Ernest M. Hayes.

179 - 12, 137<sup>th</sup> Ave.

Springfield Gardens,  
Long Island, N. Y.

He has been diligently seeking for a situation since his return to the U.S. but thus far without success.

The Seminary now has 59 students, 17 more than last term. Many are anxious to come back, but are held beyond the lines.

This term is a very busy one, seven classes a week, with a questionaire every Saturday evening, I bring the questionaire. This is something which

I would have enjoyed during my Seminary Course, if Drs Warfield and Jeffers could have afforded the time.

My main work is the revision of the Form of Government and The Book of Discipline. They are a bad mess - the former - now finished - was miserable Chinese - the latter lacked much in definiteness, and had too many lacunae. The revision of my Anti-Evolution is also on the docket. The Confession of Faith, finished in January, are not a serious job - as I had labored on the previous edition.

By your note of Jan. 26<sup>th</sup>. and newspaper notices, it is evident that you too have not been playing Buddha. Probably you have more years yet

super tennam than I have. and do not  
feel the rush so much. I must miss  
the time for more reading.

I hope that when my eventide closes - that  
you may be able to send a notification  
to the Presbyterian - now that the  
Banner is honest, but don't do it. if  
the time fails you - then can other  
more important things. We are both  
in usual health. tho the gearing  
is beginning to creak considerably.

Very sincerely yours,  
W. A. Hayes.

This is written hurriedly, as the post-  
man is due any minute, so E. & O. E.

Hayes, W.M.

657 JHM



Tenghsien. Shantung  
China. 26-VI-39.

Dear Dr. Speer:

Your note of April 26<sup>th</sup> was  
rec'd while under Surgeon's care in Peking,  
where I was under duress having a  
suspicious looking tumor cut out of the  
back of my right hand. This was done  
because of the urgent warnings of  
three physicians. I hope that there  
will be no more trouble on that  
score. Not being a Benjamite, (and my  
nurse being able to write, <sup>only</sup> as the English  
words were spelled to her, it has taken  
quite awhile to make up answers in letters,  
accounts, etc. My hand now has a queer  
outward slant, but is quite usable. "Ende  
gut, Allen gut."

Your Margaret, among others, kindly called  
and all were very good to me; still, as  
"quoth the raven," I hope, "Nevermore". It is  
good, juicy weather here. The therm. in my  
den going as high as 94°, and I look

forward to giving the morning address at  
Mission meeting with some apprehension.  
I have not attended since 1926. but go this  
year on special invitation.

Οἱ ἔχθροι do not seem to be making much  
progress at present, and the *causa diaboli*  
fly less frequently over Caput. I judge  
that our main danger now is from the  
bandits. If the U.S. should become involved  
either at Kulingou or Tientsin, that "bitter and  
hasty nation" might "concentrate" us, and  
at our age, a little concentration in this  
hot weather, would not tend to "the lengthen-  
ing of our tranquillity."

Can you "put me wise" as to what Barth means  
by "The Theology of Crisis"? I see that there is a  
Crisis in theology, e. g. at Princeton between those  
who sit tight on the Hodge-Warfield benches  
and those on the Barth-Brunner seats, but  
that is evidently not what he means. I don't  
have even a vague idea of his *Verba*.

Being almost twelve years beyond the bumping  
off age, I would like to lay aside teaching <sup>work</sup>  
and, if there are any remaining years, devote  
them to finishing my literary opuscula, but  
the Chinese don't take to that suggestion. They  
stress the "living epistles". I am in a strait <sup>betwixt</sup>

two. Yours sincerely  
W. M. Hayes

Ernest is still thrashing round in search of a  
situation.

112  
Fenghsien, Shantung, China.

August 16, 1939

Hayes, W. M.

My dear friends:

I much regret that this semi-annual letter has been delayed so long--the reason for the delay being that my right hand, for the most of the time since last May, has been on the retired list, and during the rest of the time did not function properly. Early in February a suspicious looking tumor appeared on the back of my right hand, and visiting physicians advising its early removal, as soon as seminary work permitted, I went to Peking for that purpose, never dreaming that it would require a six weeks vacation. Coming home two new tumors soon developed in the vicinity of their predecessor, necessitating another interview with the surgeon, which involved a swollen hand and numb fingers which still beg for indulgence. The second surgeon did a neat bit of grafting--I furnishing the material--and he assures me that there will be no more trouble. I sincerely hope that he is correct, for while we are all mortal and one about to close his 82nd year, must be nearing the last page of the book, yet epithelioma (skin cancer) is not pleasant to contemplate, and it is also an expensive luxury. Should it return again, the next step will be X-ray treatment. The above rather lengthy explanation will make clear the lengthy interval between letters. I have been trying to imitate the Benjamites, but the attempts--almost illegible to myself--were such as to make my friends wish that I may not be reduced to that strait.

As to our environment, "that bitter and hasty nation" has as yet shown no hostility to us locally, though since Pres. Roosevelt's abrogation of the commercial treaty with it, we feel in a state of unstable equilibrium. One American missionary, we hear, has been driven out of Shansi--of course by the Chinese themselves! We, I take it, are liable to be classed with the British, and American-British union institutions especially can hardly hope to escape attention. All of these anti-British mobs, you will understand, are wholly "spontaneous actions of the Chinese people and are in no sense due to instigation from a foreign source. To this statement we might say with Horace "Credat Judaeus Apollo." To be more specific might delay this letter indefinitely, so I refrain.

Individually, the Japanese business men whom we have met on the railroad trains are cordial and obliging, and the same might be said of the majority of the lower rank military officers. We do not see any of the higher rank men as, for health reasons, their movements are well protected; even when they go on the streets, the streets are cleared and the intersections strongly guarded. The luggage inspectors, who examine our hand baggage on arrival at the R.R. stations, have not, as a rule, been officious, but recently at this place, they are more meticulous, and sometimes a little arrogant suavor in modo, though, gets one by. As to mail matter, letters apparently are seldom disturbed, but my Shanghai daily paper has proved so attractive to the censors that I have had to close the subscription, not seeing any good reason for gratuitously furnishing their reading matter and seldom seeing a copy myself. Recently our young able-bodied men and employees have been chary about entering the city as the invaders have been impressing men for auxiliary services. I need not add anything about the larger events as you receive news from the Far East much sooner than we who are close by can do.

Financially, we are much in the same condition of people in the U.S. in the days before 1860, of the "wild cat" banks when a man never knew from day to day how much of what he had in his pocket-book was good money and how much was mere paper. At present, \$1.00 U.S. brings about \$13.00 in Chinese money, and about \$16.00 in Federal Reserve money--the latter being that issued by the Japanese sponsored bank. The notes of the latter are anathema to the Chinese except in

places where they are compelled to use them. The whole financial situation is so shaky that every one, so far as is possible, is holding on to his foreign currency.

As to the Seminary, we expect another increase in the roster for the next term beginning Sept. 6, though none can reach us from sections still under Chinese control and few from any distant points. Up to date the Seminary has sent out 322 men graduates and from it and the Women's Bible Seminary combined, 85 women graduates, besides a large number of partial course workers. Our main difficulty at present is to secure enough capable men to take charge of the curriculum.

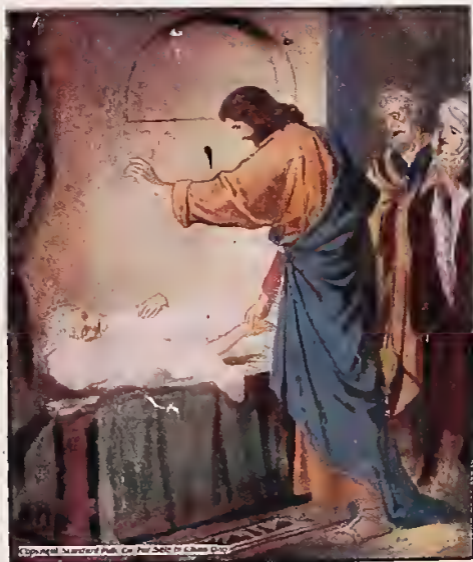
The chief cause for encouragement this year is the growth of the church and the zeal shown in not a few places for building houses for worship. I do not say churches, lest you might get a wrong conception; they are simply small mud wall buildings with thatch roofs and paper windows like their own homes; such as people whose one cent is worth only the 1/13th of an American cent can afford. (The smallest currency, paper, of course, is the 1/2 cent piece, two pieces of which would not begin to compare in value with the widow's mite!) This, though, is not issued by the Chinese banks, but by the Federal bank mentioned above, and is not much used, though it would be useful in some American churches for collection purposes. I am not able to give an estimate, in these times, of the additions to the Church in Shantung, but in this section would judge that the church membership has at least doubled in the past eighteen months.

For almost two years back we have been without a physician, our former foreign trained Chinese doctor, an efficient man, having felt compelled to flee in Oct. 1937. Now we have a son of Abraham, who with his wife had been expelled from Germany. Like the majority of German doctors, he has been well trained and is a very competent man, though with apparently no inclinations toward Christianity. The Jewish refugees have been streaming into Shanghai until now it is estimated that there are fully 15,000 of them there, all dependent on charity. Situations are being found for them as rapidly as possible but it seems impossible for the port cities to absorb so many, and without a knowledge of the language, they could not sustain themselves in the interior. The effect on Germany of expelling such an active, energetic people will finally doubtless be that experienced by Spain; other nations will profit, while Germany will reap the reward of her own folly.

Please excuse a letter briefer than usual for my hand is tired, and kindly remember not only China in your prayers, but the Chinese Christians, and me also, that, if it is the Lord's will, there may be no return of this dangerous disease.

Yours sincerely,

W. W. Hayes



SA 32

西門是耶  
穌最早的  
一位門徒。  
他岳母害  
熱病甚重。  
求耶穌醫  
治耶穌斥  
責那熱病。  
熱就退了。



第三十二〇 耶穌在彼得

家中 h. k. 2 1

馬可一章廿一至五卅節

金句〇（耶穌）赦免你的  
一切罪孽 醫治你的一  
切疾病

詩篇第一百零三篇三節

Hayes, W. M.

Peking. Pwantung China Nov. 25<sup>th</sup>. 1939.

Dear Dr. Spear:

My penmanship is now approximating that of a more famous man, as right hand thumb and two fingers are, since Dr. Schmidt's operations quite numb. but strange to say are more sensitive to cold than the rest of the hand.

It was kind of you to send me a note just as you were leaving on a fortnight's intercity. Most men would have been cogitating if anything had been forgotten. Your note arrived on the 23rd inst. the day on which I reached the 82nd rung of the ladder.

It will not be long now until I will scale the wall between the two worlds. Thank the Lord for preserving us so long! We are both in good health - tho

Mr. Hayes' memory is failing rapidly, and I have some difficulty in navigation. At the little with defined man to be "a steel split up to the middle and he walks on the split ends". So my difficulty is with the split ends. Like Dean Swift, looking at an oar dying at the top, said, "I will die that way." I too was afraid of that disaster, but thus far do not note any marked signs of it. To save the split ends, I hold most

of my classes in the winter study - a fairly large course, and the students seem to like it: as it makes me hear on a level with them - than mounted on a rostrum. There are now 125 on the roll as compared with 59 last term. Chulov has 16. I think that this is

our reward for standing by and carrying on as usual - only a week's intermission - during the turmoil

here. <sup>say before</sup> Yesterday the students had quite a celebration.

in honor of the Dies Natalis. It was also Thanksgiving Day for us Americans - and I am thankful when it was all over I am thankful too for this everyday love and appreciation. It is what enables me to hold on.

How do you, may I ask, enjoy your present life as compared with that at 4186? I should think that you would miss the daily routine. [Here comes a class.]

To you, like another famous personage, are going to and fro in the East & walking up and down in it. I hope that you may meet my old friend Dr. B.C. Patterson of Staunton, R.D. 2, Va. who retired this Autumn. He is a genuine Virginia gentleman of the Old School and can also give you first hand information as to conditions here. There was recently an illuminating article by Dr. Frost, C.M. in either *Christianity Today* or *The Presbyterian*.

Stalin and Hitler seem to be twins. Both spiritual descendants of Brutus & Sapphires. We are dumbfounded at the turn of events in Europe, especially by the indiscriminate destruction of neutral vessels, and wondering what will be the result when an American vessel meets the fate of the *Tubel* & Japanese passenger *Danab*.

I am much discouraged over Ernesto's prospects, as he seems unable to secure a position at home and is a heavy drain on me personally. Mrs. Brown seems unwilling to consider him. It is quite evident that we will have to remain here (D.D.) some years yet. I cannot go into the reasons today, as there is much to attend to. Herewith a  
Yours with sincere regards, Foot-note.

W.M. Hayes

Haynes, George E.

# The Federal Council of the Churches of Christ in America

CABLE ADDRESS "FEDCIL"

INCORPORATED

TELEPHONE GRAMERCY 5-3475

297 Fourth Avenue  
New York, N. Y.

GEORGE A. BUTTRICK  
PRESIDENT  
JOHN R. MOTT  
VICE-PRESIDENT  
FRANK H. MANN  
TREASURER  
SAMUEL MCCREA CAVERT  
GENERAL SECRETARY

EVA HILLS EASTMAN  
JOHN A. GREGG  
CO-CHAIRMEN  
GEORGE E. HAYNES  
EXECUTIVE SECRETARY  
KATHERINE GARDNER  
ASSOCIATE SECRETARY

## Department of Race Relations

September 27, 1939.

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

Dear Dr. Speer:

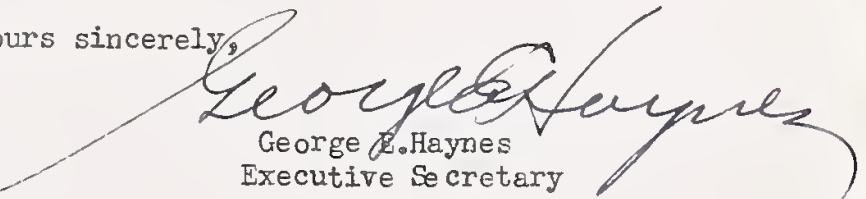
Thank you so much for your note about Mr. Moore of Birmingham and the field there for helpful work among the Negro ministers. Your letter could not have come at a better time to give strength to the work we are doing with the cooperation of the Home Missions Council through a general interdenominational committee of church leaders. We are projecting short-term institutes for Negro ministers in several states, and it happens that in Mississippi and Alabama there are state committees at work. I have written Mr. Moore giving a picture of what is going on in his area and expressing the hope that leaders there might be able to cooperate with his plans. I hope to see him when I am in that vicinity in November.

This tie-up again with the Birmingham people thru the American Cast Iron Pipe Company brings to mind many happy memories of our early days with Mr. Eagan. The work has made great strides since then, as you know; and it is singular indeed that Mr. Eagan's successor should bring this timely suggestion to us now when it is one of our major interests.

We need your continued prayers and cooperation as we did in those early days.

With cordial greetings, I remain

yours sincerely,

  
George E. Haynes  
Executive Secretary

CHEESMAN A. HERRICK  
THE DELMAR - MORRIS  
GERMANTOWN, PHILADELPHIA

612

October 7, 1938

Dr. Robert E. Speer

Lakeville, Connecticut

My dear Robert:

Dr. Sweets has been good enough to send me two copies of your address before the Presbyterian Educational Association of the South in July last. My congratulations to you on this further evidence on your breadth of interest, and your adequacy to meet the needs of any situation in which you are placed.

May I also add that we do miss you in the work of the Board of Foreign Missions. Those of us who worked with you there, will never get over missing you as long as we are in the work of the Board.

With affectionate regard and very good wishes.

Yours faithfully,

*Cheesman*

CAH:HSG

*Speer*

CHEESMAN A. HERRICK  
THE DELMAR - MORRIS  
GERMANTOWN, PHILADELPHIA

*CH*

October 7, 1938

Dr. Henry H. Sweets  
410 Urban Building  
Louisville, Kentucky

Dear Dr. Sweets:

My best thanks for your courtesy in sending me copies of the address of Dr. Speer before the Presbyterian Educational Association of the South in July last. A reading of this address gives one a new slant on Dr. Speer. The ripeness of his scholarship and the breadth of his interest.

In every situation in which he is placed, he seems to be adequate and to present a stimulating message. He is surely being missed in the work of the Board of Foreign Missions with which he had been so long, and was helpfully identified. With personal regards and very good wishes for you and your work, I remain,

Yours faithfully,

*Cheesman A. Herrick*

CAH:HSG

EDUCATION FOR THE MINISTRY  
AND MISSION SERVICE  
MINISTERIAL RELIEF  
THE ENDOWMENT FUND  
SCHOOLS AND COLLEGES  
PRESBYTERIAN STUDENT WORK  
STUDENT LOAN FUND  
WESTMINSTER SERVICE BUREAU  
MINISTERS' ANNUITY FUND

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

EXECUTIVE COMMITTEE OF  
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

HENRY H. SWEETS, SECRETARY

WM. H. HOPPER, TREASURER

410 URBAN BUILDING, LOUISVILLE, KY.

October 10, 1938

Dr. Choosman A. Herrick  
The Dolner-Morris  
Germantown, Philadelphia

Dear Dr. Herrick:


I appreciate very much the kind message in your letter of October 7.

I consider Dr. Speer one of the greatest powers given by God to the Christian Church in recent centuries. No man in the world it seems to me has had a more far reaching effect on the students than that exerted through his life and messages.

I have been disappointed not to see you more frequently of late. We have been in a campaign to put the work of Ministerial Relief of our Church on a contributory, reserve, pension plan. It has consumed a great deal of my time.

I shall hope to see you at the next meeting of the Board of Corporators of the Presbyterian Ministers Fund.

Very cordially yours,



SH

CHEESMAN A. HERRICK  
THE DELMAR-MORRIS  
GERMANTOWN, PHILADELPHIA

*the*  
*fact*

April 20, 1939

Dr. Robert E. Speer  
Lakeville  
Connecticut

Dear Robert:

No doubt you have had or will soon have the record of the Board action on Monday of this week, taken on the recommendation of the Foreign Committee. We appreciate your feeling—no one more than myself—but somehow we can't think of any one other than yourself as the Joseph Cook lecturer. The missionaries, too, I am sure have their hearts fixed on your visit, and an opportunity to be host to Mrs. Speer and yourself once again and to have this further uplift and stimulation from your personal contact and message.

Such a trip would be a sort of crowning event of all that has preceded in your work for the Board of Foreign Missions. (I could not think of it as the crowning event of your life. That will come later.)

You have I fear allowed yourself to be overworked here at home, and I have a feeling that you could make a visit to the field a means of escape from these insistent demands by getting out of reach.

I cherish the hope that you will see your way to the fulfilling of the commission which has been tendered to you as an opportunity for great usefulness and a means of giving Mrs. Speer and yourself a year of more rest and many pleasant experiences. While I found the trip around the world and the visits to the field arduous I did find it on the whole a means of adapting myself to new conditions in my life and in some measure a means of breaking with the past, and of reorganizing my life for the



new interests following retirement.

With affectionate good wishes and the pleasantest remembrances of our long and intimate associations, I remain,

Yours faithfully,

*Cheeman*

Hervey, Dr. W. E.

12/19/38

140 Highland Avenue  
West Cleander, Leuna.

Dear Dr Spur:

I want to take this  
opportunity to express to you  
and Mrs Spur a very Merry  
Christmas and a Happy  
New Year.

You sent a book to Dr Hervey  
entitled, "George Borne of Bombay."  
He has been reading it but has

Hervey, Dr. W. E.

140 Highland Avenue  
West Cleburne, Penna.

5m  
G. G. G.

JAN 29 1938  
PRESBYTERIAN BRETHREN BOARD  
TREASURERS OFFICE

Dear Dr. Speer:

Dr. Hervey had told me he wanted me to write to Dr. Speer - then he went out for a walk and when he returned he had a letter from you.

He does appreciate your letters, they mean so much to him and just as much to me. They are full of good cheer and life, full of hope and a strong hold on everlasting life and that's what counts most of all in this life.

and the life to come. Your life seems to be full of ambition and courage and it overflows into your interesting letters you send to us, we are anxious to get them to read for we have such a treat.

We don't wonder you enjoy your home in the country for you get back to nature and to nature's God who seems so near and dear to one. We, too, are looking forward to having a home not made with hands eternal in the Heavens.

I told my brother it paid to give a little money to the Foreign Mission Board for we have met so many fine people who are now splendid good friends, and it is the good friends that counts after all.

We are glad to hear you have your family with you - then you are not lonely and are content with life, for you have something to be interested in and somebody to be interested in you.

We are well, had a nice Christmas Season. Christmas morning we had we had six inches of the clearest and prettiest snow we ever saw - but all was gone the next evening. All fall we did have beautiful weather and glorious sunshine most of the time. Sincerely Your Friends

Dr. W. C. Sawyer, Mary Hervey Black

over

I cannot help but be interested  
in every letter that come in for  
Dr Hervey got me into the Mission  
work before I knew any thing about  
what he was going to do. His decision  
to put his money into the Foreign  
Mission work was what he wanted  
to do and not what I wanted him  
to do; so you see it was his own  
doing that the money is placed where  
it is. I am glad I can help in  
some way to be of use.

Jan 4th 1939

Mary Hervey Black

P.S.

We hope you all will have a prosperous  
and a Happy New Year.

13

Hervey, W. E.  
140 Highland Avenue  
West Alexander, Tenn.,

Dear Dr Speer: W. E. Hervey

Dr Hervey received your letter some time ago, was glad to hear that you were well and happy, and to know that you and your family, were going to brave the sea for a visit with your and her family in England.

He considered you very courageous to undertake to cross the sea for one never

Mr Hervey makes his usual trips to Ohio once a week, then spends the rest of the time in his home.

We have had very few hot days all summer, the nights very cool some times really cold.

We trust you and your family are well - enjoying life as you go along day by day.

Aug. 28. 1939

With best wishes  
W. E. Hervey.

Written by Mary Hervey Black.

knows how many storms one may encounter nor how hard the storms may be.

It is likely you are a good sailor and not get sea-sick.

He hopes to hear of you having a safe journey and a satisfactory visit with your people abroad and have returned home to America for he would not want to hear of you making the same trip during these troublesome times,

Hill, Wm. Bancroft

VASSAR COLLEGE  
POUGHKEEPSIE, N. Y.

WM. BANCROFT HILL  
Feb. 8, 1939.

69

My dear Dr Speer,

It is a fact beyond dispute that a man of eighty-two does not remember details,-and in my case this holds specially true of names,- as well as a man of seventy-two. So I must ask you to give me again the name of the biography which ends with some verses by myself. Just put it on a postal.

Mrs Hill wishes me to express once more our enjoyment of your call the other day, and her admiration of the youthful vivacity of Mrs Speer. We hope you will come our way again very soon.

Most cordially,  
Wm. Bancroft Hill.



Hill, Wm. Bancroft

VASSAR COLLEGE  
POUGHKEEPSIE, N. Y.

WM. BANCROFT HILL

Feb. 22, 1939.

Dear Dr Speer,

Just a line to say that Dr Alden Clark has sent me the Memorial of his father, and a note reminding me that I had given him permission to use the verses, and he thought he had sent me the book. Mutual apologies for similar forgetfulness!

I want specially to thank you for your part in bridging over the gap: except for your kindness nothing would have been done.

Mrs Hill and I are enjoying the snowstorm this morning. The ground was largely bare, and it is pleasing to see it covered in white. We both are fairly well, though not equal to a trip to Lakeville, but perfectly able and glad to entertain our Lakeville friends. Mrs Hill says "Tell Mrs Speer she didnt see all our pictures", which means "Come and see the rest".

Wish best wishes in every way

Most cordially yours,

*Wm Bancroft Hill.*

*Holdcroft, J. Gordon*

P. O. Box 296  
HOBART, N. Y.  
June 30, 1939

To Our Friends, Everywhere:

Many of you have inquired about our plans. As you know we have been in America nearly two years, the way back to Korea blocked for one of us, and for part of that time indeed, for both. We have waited on the Lord for indications of what we should do, and have been willing to remain or return as God should indicate.

As long ago as September, 1938, certain circumstances shaped themselves so as to make it possible for me, alone, to return to Korea, Mrs. Holdcroft to remain here to minister to her widowed mother, but just then an attack of arthritis or neuritis made it seem advisable to wait a little longer, and that "little while" lengthened out to take in the whole winter.

Finally this spring it became apparent that the physical embargo was being lifted; and although positions had been offered me in America we realized that the preponderance of evidence pointed toward Korea for me and, therefore, I have engaged passage on the steamer President Coolidge sailing August 25th from San Francisco. This will enable me to reach Korea about September 20th.

I expect to go alone because Mrs. Holdcroft's mother, Mrs. Martha L. Cowan, who is now eighty-six years old, cannot be left alone again. We know that to separate in this fashion is not an ideal arrangement, yet Mother Cowan willingly and happily bore the loneliness and made the sacrifice all through our last term of service since that day soon after we had reached Korea when the Lord called her only other child, Edna, to be with Him; and, since she then enabled us to have one more term of service together, we feel it is now our turn to make any sacrifice that may be necessary that she may have the care and protection she needs. We believe this to be an application of the saying "one for all, and all for One."

Conditions in Korea are far from happy. Many are suffering for conscience sake. Christian work is badly disrupted. Yet many valued friends and counselors believe that this very condition constitutes a call to me to return; and we well know that if neither of us returned many of our Korean friends who are now suffering for Christ's sake would feel an added pain throughout life every time they thought of us, for failure to return now might seem to some of them like desertion.

Possibly little active work can be done for a time; but "they also serve who only stand and wait" if that waiting be in a spirit of courage and expectancy, and plans for the future can be formulated by those on the ground. Perhaps in going, therefore, we can say what Paul said when journeying to Jerusalem the last time, "I go, not knowing the things which may befall me there;" but, to change the application, "only knowing that bonds and imprisonment" await many of God's children in every city of the country, await Koreans but newly called to life in Christ; and some of these people will be strengthened and comforted by our presence.

The fact that consistent Christians, Koreans mostly, but also some Japanese, are undergoing suffering, even persecution, for Christ's sake, is not unique in this present world; but it does constitute a call not merely to some to go but to all Christians everywhere to understand the situation, to pray, and to support those forms of consistent Christian work that are still possible.

The truth is that consistent Christianity and true religious liberty throughout the whole Japanese Empire today are, humanly speaking, in peril of extinction. Every Christian who has God's truth and cause at heart needs to understand this and face whatever duty may be implied in it for him.

Some can only pray, but only if they pray can they meet their high privilege. Japan needs to be arrested in her headlong course by which she is injuring her own life and peoples if not as much as she is injuring China, at least very greatly. As in some other countries so also in Japan, where there was and is so much potential good, it is a major tragedy that she should determinedly turn to pagan gods and to the worship of force, the two entailing the subversion of so much of human dignity and worth. Threatened by that reversion to exultant paganism and force a great work of grace in Korea is standing in jeopardy, spiritually and physically. The Korean Church, therefore, needs prayer.

In the face of these so much greater claims we scarcely feel like asking anything for ourselves, nevertheless we would appreciate it if you would pray for Mrs. Holdcroft at home that she may cheerfully meet the responsibilities of loving service which clearly comprise God's call to her for the present; and for her mother that increasing years may mean increased understanding of the wisdom of God and closer fellowship with Him; and for me that I may aid in finding ways to maintain a true witness to God in circumstances as difficult and as baffling as any ever known in Korea before.

And continued support is necessary. Some have grown discouraged thinking that because the particular task to which they were contributing cannot be accomplished they should withdraw all support. Yet anyone who knows conditions realizes that now of all times support for every task possible to faithful men and women is necessary. To withdraw it would be like withdrawing arms from an army which can only stand and wait the next development. And it is a fact that even in face of some closing doors other doors are opening.

While we make these pleas we have full confidence that God will even in these serious circumstances, in Japan as elsewhere, open ways to let all the world know that "there is none other name under heaven given among men whereby they may be saved." Indeed already by the holocaust in China He has led thousands to see that.

We would be glad to hear from any of you to whom this letter goes. A word of encouragement often means more than the giver knows. Write when you can. Mrs. Holdcroft's address is simply Hobart, N. Y. Mine will be the same until July 31st. Then, until August 10th, Keswick, N. J., care of the Keswick Bible Conference. Thereafter until August 25th, 825 Shattuck Avenue, Berkeley, Cal., care of Dr. S. F. Light. After that Renchicho 136-8, Keijo (Seoul), Chosen, Japan.

Sincerely yours,

J. Gordon Holdcroft

Added to us later.

Hutchins, Sydney E.

575 Hancock St

Brooklyn N.Y.

Dec 15/1939

59  
Rev: Robert E. Speer D.D.

Lakeville - Conn:

My dear Reverend Brother:

I first want to thank you for the Christmas Book, which arrived several days ago. Some times on the crossing, some Preacher will ask me, if I saw you lately. Often I think of the times you greet ed me, on the crossing. And the Eminent Scholars, and Preachers you introduced to me, But you and dear Dr. Stevenson, were first of my Presbyterian Divine Friends. I wrote a letter of sympathy to Mrs S. And received a very touching reply. I have had the Pleasure of meeting all your family, except the talented Missionary in China. I am wondering how big that

Baby Granddaughters, that  
I once held up, in my arms.  
Well I wish you, and yours, a  
Merry Christmas, and happy New  
Year. And as many more, as you  
wish, by the Grace of God. I  
must insert in this also. How good,  
and what the Lord has done for  
me, In bringing such a sweet, so  
unselfish a wife, as I have in to  
my life. But it was brought a  
bout with Prayer. We start the  
morning with it, The day ends with it  
To a Man of God. From the  
Humble Traffick Officer 23<sup>rd</sup> & Biney  
Sydney E. Hutchins

Ingham, James T.

10/9/39

OT

Robert E. Speer, D.D.,  
Lakeville, Conn.

Dear Doctor:

It is likely enough that a rough diamond of any sort has little appeal, and couldn't expect you to let your countenance shine on it. It is doubtless true that I should long ago have taken my personality apart and buried it.

My urgent need at this moment is for more than personality suggestions. Physical problems going back to slight concussions in school days, thirty or forty years ago, influence the subject, particularly when medical treatment continually sets up new problems with which to deal,- for the patient.

It occurred to me that, with all their love and respect for the calling, schools like Drew and Union must occasionally receive men who need not only sympathy and counsel, but an urgent analysis of their lacks. More than most people around me, my feelings are influenced to a great extent by the standards that ran even colleges in those far-off days,- and my manners don't quite come modern.

However, I am not in a financial depression aside from the need of definite advice,- friendly advice as to the problem of investments. Nor am I overly supplied with funds.

Since I really do not need a lawyer's advice, but do need assistance in finding solid ground, and since in your profession the ablest not only meet all kinds of people, but have intelligent and kindly ways of dealing, not influenced by high-pressure and strong-arm tactics, couldn't you suggest a name or names of those who like yourself meet the intimate personal problems and promptly dispose of them?

I apologize for intrusions and have a deeply felt hope that you can see your way to reply generously to this. Thanking you for the favor of reading it, I am

Sincerely yours,

James T. Ingham

Box 29,  
Harrisburg, Pa.

Oct. 9, 1939



COMPLIMENTS OF  
SAMUEL GUY INMAN

dyf

## Some Activities in the field of International Relations

by Samuel Guy Inman (1938 - 1939)

- - - - -

Guest of Mexican Government's Committee on Intellectual Cooperation, lecturing on "Cultural Exchange Among the American Democracies" in the Palacio de Bellas Artes in Mexico City. Participation in First International Congress of Professors of Ibero-American Literature. (Mexico City, August 1938)

Report to Ambassador Josephus Daniels on study made in Mexico, (summer 1938) concerning Mexican-United States Relations, including question of organizing an Institute to promote such relations.

Informal discussion of United States-Mexican political relations with Minister of Foreign Affairs and Minister of Interior of Mexico and with Secretary of State Hull.

Attendance at eighth International Conference of American States at Lima as observer for the University of Pennsylvania and League of Nations Association. Lectured to delegates and visitors aboard the Grace Line, going to and returning from Lima. Conducted sixteen international broadcasts from the Conference for Columbia Broadcasting System. Interviewed official and unofficial attendants at Conference in regard to ways of improving Inter-American Relations.

Received as representative of University of Pennsylvania by Rector and faculty of ancient University of San Marcos at Lima, with the initiation of a plan for exchanging publications and as soon as possible, students and professors.

Technical Advisor for Federal Office of Education, responsible for development and production of "Brave New World", a radio dramatization of Latin American History and Culture, produced during twenty-six weeks over national hook-up in cooperation with Columbia Broadcasting System. These programmes caused highly favorable comment in educational, official and general circles in all parts of the American Continent.

Member of Sub-Committee, with Commissioner of Education, Dr. John W. Studebaker, of President Roosevelt's Commission to study International Broadcasting by the United States. Testified in Hearings before the United States Senate Committee considering advisability of Federal Government's erecting a short wave Radio Station.

Submitted report to President Roosevelt on Activities of Totalitarian States in Latin America.

Informal conferences with State Department concerning organization and program of Section on Cultural Exchange and methods of carrying out the Buenos Aires Convention for Promotion of Cultural Exchange, thus continuing unofficially the interest of the writer in this work, developed as an Advisor to the United States Delegation at Buenos Aires and secretary of the sub-committee that prepared the final draft of the Convention.

Informal Conference with President Roosevelt's Committee on Refugees and other similar bodies, continuing unofficially the work done in 1935 as representative of the League of Nations Commission for German Refugees in Latin America.

Organized and Directed Conference on "The Lima Conference and Future of Pan Americanism" at University of Pennsylvania, involving consultations with Secretary Hull and other members of the State Department, Dr. Leo S. Rowe, Director General of the Pan American Union and Latin American Diplomats.

Organized private week-end conference of government officials and educators to consider a program of Inter-American Cultural Relations, with report to Department of State.

Participation in welcoming International official Missions such as the one headed by Minister of Foreign Relations, Dr. Oswaldo Aranha of Brazil, unofficial visitors such as Professor Moises Saenz of Mexico.

Served as Chairman of Latin American Committee of League of Nations Association.

#### Writings:

The Spirit of the Mexican Revolution. (Proceedings of the Fifth Annual Conference, Institute of Public Affairs, Dallas, 1938)

The Lima Conference and World Peace (League of Nations Association, November 1938)

Democracy versus Totalitarian States in Latin America (American Academy of Political Science, 1938)

Refugee Settlement in Latin America (The Annals; American Academy of Political Science, May 1938)

Lima Conference and the Totalitarian Issue (The Annals, July 1939)

Lima Conference and Future of Pan Americanism (Editor, Report of Conference held at University of Pennsylvania)

"Latin America" (article for Compton's Encyclopedia)

Pan American Union, article for Dictionary of American History

Addresses:

From January 9th (return from the Lima Conference) to August 1st, 1939, one hundred and seventy-five addresses were made, including the following series:

New York Times Summary of International News (12)  
 Institute of International Relations at Reed College,  
 Mills College, Whittier College, Bethel College, Western  
 Reserve University, University of Maryland, and Wellesley  
 College.  
 International Exposition, San Francisco.  
 Adult Department of Education, Des Moines (8)

Radio Broadcasts:

Official Stations of Mexican and Peruvian Governments.  
 San Francisco Exposition Short Wave.  
 Lima Conference News Comments.  
 Some thirty-five long wave programs in United States.

Elected (1938-1939) as honorary member or Director in the following:

Instituto of Pacific Relations  
 International Association of Friends of Mexico  
 League of Nations Association  
 National Association of Authors and Journalists  
 Sigma Della Pi, (Spanish Teachers Fraternity of U.S.A.)  
 Inter-American Friendship Association (New York City)

Advisor to various groups, such as

Committee on Cultural Relations with Latin America  
 Pan American Artists Convention  
 PEN Club - International Conference at N. Y. World's Fair  
 League of Nations, regarding League Building at New York  
 World's Fair  
 Pan Pacific Women's Conference, San Francisco International  
 Exposition  
 Inter-American Student Conference scheduled for Havana, 1939  
 Student's International Union  
 International Association of Friends of Mexico  
 American Friends of Spanish Democracy  
 American Friends Service Committee  
 Cause and Cure of War  
 Chilean Art Exhibit in New York  
 Institute of Pacific Relations  
 Internat'l. Conference of American Democracies, Montevideo,  
 March, 1939  
 Institute of Public Affairs, Dallas, Texas  
 League for Fair Play  
 Pan American League, Miami  
 Foreign Students, University of Pennsylvania  
 Commission on International Justice and Good Will  
 Discussion of Latin American Cultural Exchange with officials  
 of Rockefeller Foundation, Guggenheim Memorial Founda-  
 tion, International Institute of Education, etc.

SPEAKING ENGAGEMENTS OF SAMUEL GUY INMAN

January 9 (on return from Lima Conference)  
to July 30, 1939

(Not including two courses weekly at University of Penn.)

Date	No. of Addresses	Place
January 9	1	Bronxville Forum -Bronxville, N.Y.
12	2	New York Times News Seminar - Scarsdale, N.Y.
		" " " " " Ridgewood, N.J.
13	2	" " " " " Ossining, N.Y.
		" " " " " Morristown, N.J.
14	1	Women's University Club - Philadelphia, Pa.
15	1	City Forum - Wellesley, Mass.
17	1	New York Times News Seminar - Rutherford, N.J.
19-21	4	Hispanic-American Institute -Wellesley College
24	1	Nat'l. Com., Cause & Cure of War - Washington
25	1	Philomusean Club - Philadelphia, Pa.
26	1	New York Times News Seminar - Montclair, N.J.
27	1	" " " " " - Riverhead, N.Y.
29	1	Young Men's Hebrew Ass'n. - Wilkesbarre, Pa.
February 1-3	7	Conf. Kentucky Christian Ministers - Lexington
3	2	Un. of Kentucky & Transylvania College - "
5-12	10	Florida Public Forums - Daytona Beach, Deland, Babson Park, West Palm Beach, Jacksonville, etc.
14	1	Twentieth Century Club - Hartford, Conn.
15	2	Pi Gamma Mu Fraternity - Philadelphia, Pa.
16	1	Teacher's Association - Willimantic, Conn.
17	1	Woman's Internat'l. League for Peace - Boston
18	1	Foreign Policy Association - Springfield, Mass.
19	2	Phila. Forum and Race Street Forum - Phila., Pa.
23	1	Foreign Policy Association - Pittsburgh, Pa.
24	1	Y. M. C. A. - Newark, N.J.
25	1	Foreign Policy Association - Albany, N.Y.
26	1	Presbyterian Church Forum - Johnstown, Pa.
27	1	Western Reserve University - Cleveland, Ohio.
March 2	1	Men's Club - Nashua, N. H.
5	1	Open Forum - Fitchburg, Mass.
6	1	League of Nations Association - New York City
10 - 11	3	Conducted Conference at Un. of Pennsylvania on "The Lima Conf. and Future of Pan Americanism"
13	2	College Club, Greenwich & College Club - Hartford
14	2	International Club, Riverside Church - N. Y.C.
		New York Times News Seminar - New Brunswick, N.J.
21	2	International Club, Riverside Church - N.Y.C.
		" " " " " , Greenwich House - N.Y.C.
22	2	Philomusean Club - Philadelphia, Pa.

(Speaking Engagements)

Date	No. of Addresses	Place
	63 cont.	
March	23	1 Com. on Internat'l. Justice & Good Will- N.Y.C.
	27	1 Adult Education, Pelham High School - Pelham
	28	1 Men's Club Dinner, Congregational Ch.-Stamford, Conn.
	31	1 American Academy Social & Political Science - Phila.
April	10-15	14 Des Moines, Iowa: Dept. Adult Education, Drake Univ., Grand View College, Des Moines Register, State Chamber of Commerce, etc.
	17	1 League of Women Voters - Hammond, Indiana.
	18-20	6 Northwestern University - Evanston, Ill.
		Waukegan Teachers Association - Waukegan, Ill.
	21	4 Butler University - Indianapolis, Ind.
	26	1 Philomusean Club - Philadelphia, Pa.
	27	3 Kiwanis Club - Newark, N.J.
		Service Clubs Banquet - Lebanon, Pa.
		Conference - Lebanon, Pa.
	28	1 Temple University - Philadelphia, Pa.
May	3	1 Philadelphia High School for Girls - Phila., Pa.
	18	2 World Good Will Day - Springfield, Mass.
	19	2 Rotary Club and Radio Broadcast - Springfield, Mass.
	20	3 Latin American Art Exhibit - New York City
		New York University - New York City
	23	1 White Plains Rotary Club - White Plains, N.Y.
June	12-16	12 Mid West Institute on International Relations, Bethel College, Newton & Wichita Uns., etc. - Kans.
	19-23	12 North West Institute of International Relations, Reed College, Chamber of Commerce, etc. - Portland, Or
	24-30	21 Institute of International Relations, Mills College, San Francisco World's Fair, Commonwealth Club, etc. - Oakland & San Francisco, Calif.
July	1-7	14 Institute on International Relations, Whittier College - Whittier, Calif.
	12-13	3 Western Reserve University - Cleveland, Ohio
	17-21	7 University of Maryland - College Park, Md.
		Washington, D.C. Conference

175 Total

GEORGE INNES, PRESIDENT  
D. W. INNES, SECRETARY  
R. G. INNES, TREASURER

# INNES COMPANY

FACTORY AND OFFICE  
BETTENDORF, IOWA

MANUFACTURERS OF  
COMBINE  
PICK-UP ATTACHMENTS

March 24 1939

Dear Mr & Mrs Speer

The enclosed is no rule of measure at all, by any standards in other realms it would not fit.

However you will know that there is deep joy for us in giving it. The love of many are in it.

Many yrs all our lives will be much more like the pattern from now onward. You have never been away from my presence these more than thirty years. In the evening time we have clasped hands.

I am speaking for Dr Nickless and all others in our church and for Mrs Innes, John, Betty, Bob, and Don and all the speaking is done with one word - Love.

George

*Irving, George*

*WIS*

BOARD OF CHRISTIAN EDUCATION  
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

HAROLD MCA. ROBINSON, GENERAL SECRETARY

DEPARTMENT OF FAITH AND LIFE  
GEORGE IRVING, GENERAL DIRECTOR

933 WITHERSPOON BUILDING  
PHILADELPHIA, PA.

November 21, 1939

Dr. Robert E. Speer  
Lakeville, Conn.

Dear Robert:-

It was an unceasing joy being with you on the trip in Ohio. At every point your service was greatly appreciated. Since we met in 1900 at Northfield, when I was still a student at McGill, I have heard you under many circumstances but never more effectively and with greater blessing to the group. I feel that God has something very definite for us in these Pastors Seminars and am praying that we may have clear leading as to how to develop them more effectively.

I am writing Mrs. Speer a little note, which I would gladly have sent sooner, but I knew if I wrote in my own hand your experience in trying to decipher a letter from David Cairns would be only child's play compared to the struggle over mine.

I am enclosing herewith our treasurer's check for \$180. which covers the honorarium of \$150 plus your expenses.

Several times while we were together I had it on the point of my tongue to ask if you did not have that paper on PREACHING ready to publish. You remember we talked of it most specifically last year.

With warmest appreciation of your help, and wishing you continued blessing in your service, I am,

Cordially yours,

*George Irving*  
George Irving

GI:h

enc.

*a blessed thanksgiving to you.  
How great are His mercies!  
3*



Irving, George

C O P Y for Dr. Speer

November 30, 1939

Dr. Otto A. Piper  
58 Meroer Street  
Princeton, N.J.

Dear Otto:-

Thank you for your two good letters of November 26th and 28th.

We expect to be in Germantown over the Christmas vacation and will have Ruth and her new husband and our son, Frank, with us. If you and Mrs. Piper are coming to Philadelphia early in the holidays Mrs. Irving and I will certainly plan a meeting with you - preferably at our apartment, if that should prove feasible for you.

I am glad to have your comment on Morrison's article. I missed exactly the point which you make. He has never been able to take our Lord in the New Testament sense as the full revelation of God. I doubt if he feels the need of any atonement in any sense which our reformed faith has held it.

I know that more Presbyterian ministers read the Christian Century than any other paper, and I feel confident that in the back of their minds will be this series of articles and especially this last one of Morrison's.

I am enclosing herewith a copy of a letter from one of the pastors who met with us at Wilmington, Ohio. I am not giving you his name as I do not think that would be fair to him. I am sending it on, however, as it is one of several that I have received in the same vein, and I know you will understand my motive in letting you see it (I have any number of letters in the most appreciative spirit and these I hope to send to you before long).

I have an idea that you will need to think out some way of getting more in contact with the mind of our ministers. Your address, for instance, on AUTHORITY was, in my judgement, one of the most helpful you have ever given and that it was fully relevant to our present situation. I do feel that perhaps you could begin with some reference to your own spiritual development and how you had been driven to the point at which you now stand. Moreover, I believe it would be wise to acknowledge in the beginning the prejudices that exist in the minds of a good many of our men against what they call "Continental Theology", especially as represented by Karl Barth.

I am throwing out this suggestion as I know you agree with me that we are eager to be of the utmost help to these splendid people. I am, personally, delighted with the work you are doing and would not pass this suggestion on to you if I did not feel that, were I in your place, I would want this brought to my attention.

Gratefully and affectionately yours,

GI:h

George Irving

Taney, F.

THE PRESBYTERY OF BUFFALO-NIAGARA  
210 FRANKLIN STREET  
BUFFALO, NEW YORK

My dear Dr. Spurr:-

Just to join the multitude  
that no man can number your friends  
who rejoice in the new honor which has come  
to you as your alma mater recognizes  
the exceeding merit and worth you record  
the years and yourself with the honorary  
degree of Doctor of Letters.

And rejoice still further over the  
reports that old Horace in his Sabine  
Farm has do them in R. E. T. in his  
Lakewood Estate. You are reported to

have a usefully & occupation worthy of  
Leonardo Da Vinci - though I believe your  
painting is confined to your bookings  
and is not on canvas.

We do wish for you and our dear ones the  
richest satisfactions in the years of  
retirement.

Love & best wishes  
Frank Jewewey

June 22 - 1935.

(Janvier) Ernest

American Presbyterian Mission

14, Kutcherry Road

Katra, Allahabad, India

May 10, 1939.

Dear Mr. Speer:

I wonder if I am the only one now who can't bring himself or herself to give you the "doctor"-title which you so richly deserve? I can't do it somehow, though I know that the greater honor is yours by right. And I am glad to know that you don't mind.

Why am I writing to you? First, because I owe you a letter; and, secondly, because I have heard from Gordon College of Theology and Missions that you have been honoring that institution by speaking there, and that it has been honoring you by inviting you to do so. I wish I could have been present to hear what you had to say to those bright, enthusiastic young folks. I am sure it was worth listening to. I suppose you know that your picture got into their alumni publication? I am wondering whether by any chance I had anything to do with your going there? I certainly hope they will be able to hear you again. Pres. Nathan R. Wood is a prince! I suppose you have read his "Secret of the Universe"? I hope you had a meal in the dining hall with all the students, and had a chance to get a glimpse of the spirit which pervades the institution. Tenney and Palmer and Miss Hancock, -- not to mention Dean Isabel Warwick Wood -- are very, very fine members of the faculty. We wish we could be there for the celebration of the institution's fifty years of rich, evangelical history!

The weather here is HOT now, and we are glad to be flitting to Landour within a couple of weeks, -- only we wish it could be sooner, and the weather makes it difficult to get up any enthusiasm for anything at all, or to do anything much except in the early morning or late afternoon.

What do you think, from what you have heard and read, of the Tambarum Conference? I suppose you have read something of Stanley Jones' reaction to it? He was here, staying with us, for a few days -- while giving a series of addresses at Holland Hall -- and we got our first impressions of the conference from him. If you have read his articles in the Witness or have heard from him, you know his idea is that the conference got off on the wrong foot -- with the church idea, rather than the kingdom. Others feel that the distinction is puerile, but I am inclined to agree with Stanley that Christ himself would not have made so much of the kingdom in comparison with the church, if He did not consider it the greater force, the more effective concept.

I hope to be able shortly to send you a recent likeness of myself, in company with my righthand man in the evangelistic work here, Ri'ayat Ahmad. He and a companion did quite a notable piece of colportage work at the Kumbh Mela in Hardwar a year ago; and, later, he and I were doing a bit of the same kind of work during our time in Landour last summer. Rev. H. C. Balasundaram, the Sec. of the Bible Soc. here, is getting out a pamphlet, containing the reports of these two bits of work, -- in order to incite others to do likewise -- and he asked for a picture of the two of us for the cover page, which picture we had taken two days ago. If the picture is good enough I might tear off the cover from the pamphlet and send it to you, just for instance!

Poor Ri'ayat has been sick for the last month or more, and we fear the beginnings of tb., but if he can get away to the hills again, he may be able to ward it off, provided he doesn't use himself up there, as I fear he did last year. Having gotten my wife back with me last September, I do not expect to be so strenuous this year in book-selling, but to have more of a real vacation.

The church situation here in Allahabad is very much as it was when I last wrote: the only one that has a pastor is the Jamna Church, and he is not much good. The rest are getting along with moderators of session and supplies, a situation which is not conducive to large growth. However, I think that just now the factional rows are not as much to the fore as they were a while ago, which is something for which to be thankful. Part of this may be due to the work of Bakht Singh, a Sikh convert and evangelist of whom

you may have heard from some other members of our Mission. B.S. has his faults, among which are a total regard for time-- disregard, I mean-- and a censorious attitude toward those whose standpoint he cannot, or will not understand; but he has certainly got hold of the Christians of Allahabad as no other evangelist has gotten hold of them in my time, has led them out into Bible-possessing and Bible-reading and witnessing in groups and bands, and altogether has apparently made Christianity a vital force in many lives. He came here first last Nov. for the "Allahabad Convention", and has been here off and on ever since. Apparently he is treated so well here that whenever he doesn't have a "leading" to go anywhere else, he comes back here. He isn't always gentle with missionaries, but I understand he once patted me on the back, figuratively speaking, for being so enthusiastic about preaching and book-selling,-- for all of which I am truly thankful! If you see Cal. Hazlett, who has just left with his family on furlough, he will be able to tell you some different tales on our friend. Ask him!

Alma got back to me the 25th of last September. It's glad I was to have her with me again! Mama is still in the U.S.A., as you probably know. She has spent the winter in an apartment at 1530 Spruce St., Philadelphia. Should you ever be speaking in that city, I wish you could let her know: maybe she would come to hear you. It would do her good to see you. She is still very insistent on coming back to India; but in her condition, and at her age, and with world-conditions as they are, we think it definitely and decidedly unwise to encourage her return. Besides, she tried it back here for a year and a half, and wasn't happy, so there doesn't seem anything to be gained by trying it again.

I think in my last letter I must have written you of my new job in connection with looking after work for the Dom group of Untouchables on behalf of the Eng. Meth. Mission. The man whom they appointed for the work was one of our own converts here-- from the Chauk Church-- originally a Brahman. He carried on pretty well for about six months, including a grand feed for the poor Doms on Christmas Day here in the compound; but on March 1, he resigned suddenly. T.C. Carne, to whom the responsibility for this work has been entrusted by the Meth. Synod, hasn't found a satisfactory successor yet, so the poor Dom work is languishing, I fear. I am very sorry, for the Doms are "criminal tribes", who need a lot of help both spiritually and otherwise.

When the Hazletts' furlough approached, I was presented with a new job, that of Supt. of the School and Home for the Blind, over near the Leper Asylum and the Nain Jail. Superintendancy is not my fort: I think I'd be a lot better off in an advisory capacity, but the Station willed it, and I couldn't bring myself to say No. We had word of the application and possible appointment of a Miss Margaret Hale, from Nebraska, who is blind, and whom the Higginbottoms had interested in the work here. When I took the job, I hoped I might more or less prepare the way for her, and, later, act as "second fiddle" to her. But I judge from more recent reports that her appointment is highly improbable, for which I am sorry. There are all kinds of opportunities for development in that work for the blind, if one had the time and energy and freedom from other work to devote his whole time just to it. The thing that is on my heart and mind particularly at present is the providing of something for those who have learned braille, but who do not know English, to read in their own tongue. At present there is precious little but "holy writ", and not much of that. Then there is the problem of the development of new industries which the blind can work at, and the marketing of products, et., etc., which I can see afar off, but feel myself more or less incapable of tackling at close range.

You wrote last November of having to dig your way out through the snow-drifts, now that you live in the country. Believe me,-- I'd like to be buried in a snow-drift right now! It must be beautiful there these days. It would be nice to be able to look in on you.

How and where is Henry Wells these days? We remember him so well, as he came with you 17 years ago. I suppose he is still in China, unless the Japs. have made it too hot for him and his. We had a nice visit about the end of Feb. from Lawrence Mead and his wife and three children about the end of Feb. I might have asked them about Henry, if I had thought, for they were from Yeng Ching, or some such. Mead was a classmate of mine in college, and I hadn't seen him for ages.

With best wishes from both of us,

Ever Most sincerely,

Ernest J. J.

Kano, H.

The Yokohama Specie Bank, Limited,

7, Bishopsgate, E.C.2.

19th September, 1939.

Dr. R. E. Speer,  
Rockledge,  
Lakeville, Connecticut.

Dear Dr. Speer,

Many thanks for your letter of the 6th September and also for the book "Christian in Action in Asia" which I am sure I shall read with great interest. When peace is now returning to the Far East the major war has started in Europe, to the great disappointment and sorrow of humanity.

In our meeting at the Pennsylvania station I was unable then to express my views thoroughly on account of the shortness of time, but I think material progress - due to the development of science - has gone at too quick a pace and consequently mental or spiritual progress has been unable to follow.

Well I am praying for His Will and for the restoration of Peace at an early moment.

With kindest regards,  
Sincerely yours,

*H. Kano*

Ans  
W-9

REV. E. B. KING.



FORT WORTH, TEXAS November 2, 1938 No.

UNIVERSAL, CONTINENTAL, NATIONAL, BANK 37-22

daily

PAY TO THE ORDER OF ROBERT E. SPEER, D. D. \$

A baptism of Power from on High, tempered with Love and Wisdom  
that he may continue to enrich the lives he contacts: DOLLARS

An outpouring of Life Universal  
to provide him with physical strength to carry on in the footsteps of the  
Lord Jesus Christ.

This is and shall be my daily prayer.

Such as I have I give to thee.

*Madeline Keathley*

MADELINE KEATHLEY

1018 So Lake St, Ft Worth, Texas.

WED.

Dear Parson:

Read the inclosed, and use your esteemed discretion as to whether to relegate it to the wast paper basket or deliver it. In either case I shall carry Robt. E. Speer, D. D. daily to the Throne in my devotionals. He might appreciate what you are up against as to goofy members. Again, my thanks to you for bringing us this Spiritual Feast.

Sincerely,

*Madeline Keathley*

OFFICERS

MILTON H. FIES, PRESIDENT  
DEBARDELEBEN COAL CORP.

A. C. MONTGOMERY, IMMEDIATE PAST PRESIDENT  
MONTGOMERY REAL ESTATE & INSURANCE CO.

JOHN P. NEWSOME, VICE-PRESIDENT  
WATTS-NEWSOME COMPANY

FRED B. WINSLOW, TREASURER  
C-O MOLTON HOTEL

R. J. STOCKHAM, SECRETARY  
STOCKHAM PIPE FITTINGS COMPANY

MISS KATHRYN OLIVER, EXEC. SECRETARY  
216 TUTWILER HOTEL

T. A. NICKEL, EDITOR  
"THE KIWANIAN"  
MCKELVEY-COATS FURNITURE CO., INC.



"We Build"

KIWANIS CLUB OF BIRMINGHAM

CLUB HEADQUARTERS

AND OFFICE OF THE EXECUTIVE SECRETARY

216 TUTWILER HOTEL

TELEPHONES 3-0032  
AND 7-8161

DIRECTORS

DR. JOHN M. ALEXANDER  
FIRST PRESBYTERIAN CHURCH

C. C. BLACKWELL  
MOORE-HANDLEY HARDWARE CO.

O. H. BOHLER  
STANDARD OIL COMPANY

A. KEY FOSTER  
BIRMINGHAM TRUST & SAVINGS CO.

JAMES C. LEE  
BUFFALO ROCK COMPANY

JOHN W. PORTER  
ALABAMA BY-PRODUCTS CORP.

ALLEN RUSHTON  
CITY ICE DELIVERY CO.

SAM F. CLABAUGH  
INTERNATIONAL TRUSTEE  
PROTECTIVE LIFE INS. CO.

April 6, 1938.

Dr. Robert E. Speer,  
Sixth Avenue Presbyterian Church,  
1800 Sixth Avenue, North,  
Birmingham, Alabama.

Dear Dr. Speer:

As our President, Mr. Milton H. Fies, so aptly said, we again appreciate your coming before us and presenting another splendid message.

This was undoubtedly the most forceful and effective presentation of the value and necessity for the successful execution of a Christian program in our every day business and personal lives.

We thank you very much for your splendid address and merely mention the fact that we had record attendance to indicate to you the respect which we hold for you. The rapt attention of your audience is sufficient proof of the interest with which our members and guests listened to your splendid address.

Sincerely yours,

BIRMINGHAM KIWANIS CLUB,

By

Secretary.

RJS/vc

Laubach, Frank C.

LANAO STATION  
of  
PHILIPPINE MISSION  
A. B. C. F. M.

Rev. Frank C. Laubach Ph. D.  
Effa S. Laubach  
Rev. Frank J. Woodward  
Marion W. Woodward

Conrad  
5/22/39

Dansalan, Lanao, P. I.

May 11, 1939

Dear Dr. Spear,

Every little while I run across something in your books that exactly meets my needs. This morning it happened to be P. 132 from "George Bowen". It has become a habit to open books at random - books rich in spiritual value and let God speak from their pages. A bit "unscientific" perhaps but it works. God does respond. You will never know how often God is speaking to people all over this world off the pages of your books. Be happy with that thought.

In our library here I want to have a special row "The works of Dr. Spear," but I do not know all your books nor where to get them. Do you?!

Another idea. Why does not some-  
body - why do you not - take excerpts  
from all the rich materials  
in your missions studies and  
make a daily reading book?  
People everywhere want to dip  
into the richest cream once  
a day before going to their  
work. The mission fields  
furnish much and you  
know more than anybody else.  
know where and what it  
is. God give you power  
to do ~~unutterably~~ more.

I feel led to send you  
a couple of pamphlets  
yours for our glorious Hymn.  
Frank C. Lambach

*Guil*

World Literacy Committee  
of the  
Foreign Missions Conference  
of North America  
156 Fifth Avenue, New York

Thomas S. Donohugh  
Fred S. Hall  
Samuel Guy Inman  
Thomas Jesse Jones  
Charles T. Loram  
Arthur Y. Meeker  
Leslie B. Moss  
John H. Reisner  
Miss Florence G. Tyler  
A. L. Warnshuis

Eric M. North  
Chairman  
E. K. Higdon  
Secretary  
Frank C. Laubach  
Field Representative

Dansalan, Lanao  
July 9, 1939

Dear Dr. Speer,

I feel led to appeal to you in great need. This year our son Robert Laubach failed in his Junior year in Princeton, after he had been valedictorian in the Dansalan High School. He now says he did not try, and Arthur Meeker, who watched him carefully, agrees that this was the trouble.

This failure will, I trust, prove the turning point in Bob's life. He has no bad habits that either we or Arthur Meeker know about. But he needed a terrible lesson to break his heart, and I think this has been it. I am praying earnestly that God may use this defeat to drive him into His arms in utter surrender and perfect consecration to His service.

Would you be able and willing to take Bob in any capacity just so he could be near you and get the steel in your great soul into his. He could and I think would do very good research work for you, or anything else. We could take care of everything financially. If you wanted to give him his board that would be of course fine.

This may strike you as pure nerve. But as I think over all the people in America there are no others whose spirit I want Bob to get like yours, and the only way is to be near you. Indeed I should hardly know what to think of next. You have the one thing he lacks.

Or what suggestion can you make, if this is wholly impracticable? You may wish to ask Arthur Meeker of Upper Montclair, before replying.

I want Bob to first give every last least part of his life in thorough consecration to Christ. He probably thinks he has, but this failure shows a character failure. Then I want him to become a missionary, with all my soul.

I just learned tonight that he has failed and is out, and this is the only comfort I find, in hoping that it may make a new creature of him through the power of Christ.

Very sincerely yours,

*Frank C. Laubach*

Bob is in Benton, Pa. if you wish to communicate with him.

Leber, Charles T.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

OFFICE OF SECRETARY

December 29, 1939

My dear Dr. Speer:

A project has been growing in my mind which I want to share with you and in which I am earnestly hoping you will be willing to participate.

I know you will agree that what both adults and young people need most in these times is the authority and the perspective of Christian faith. Is it not true that too much of our present-day thinking is naive and nervous because it lacks depth and vision?

Briefly, my proposition is this: After consulting a number of outstanding Christian leaders, I am convinced that there would be a large and eager response to a publication uniting the thinking and testimony of a group of men and women, all of whom have fought the good fight and in their measure have kept the faith, and who have arrived at that place in the journey where now they have the right and wisdom to call clearly, urgently and explicitly to our generation to "carry on".

This is not a time for mere adventurous experimentation by newcomers unaware that the issues deep within the present conflict are not new.

Therefore, it is proposed that eight or ten older men and women who have officially "retired" from the active experience of their life's chosen and responsible vocation join in a symposium to be published under the title "CARRY ON!"

The central theme of the book would be: Here are men and women who in past years have faced issues comparable to the issues of today. They do not propose to state that they have won every battle. However, each one has come through with certain achievement, both subjective and objective. In humility but with certainty this group, with the perspective of the years, now challenges those who follow to "carry on", counseling that with certain time-tested and soul-trying judgments, decisions, commitments and convictions there is assurance of enduring values and victorious life. In other words -- a series of affirmations and interpretations by those who can speak with authority upon the text: "This is the victory which overcometh the world, even our faith."

My concern for this project is personal. I am not writing as an official of a Board of Foreign Missions. This idea emerges out of an increasing awareness, brought about by many contacts in all sections of this

Small) by. Organ

Personal organization

Wrote & copy class Student system

Wrote & sum

Was & explained, Elements of

Had.

at 7 m

at 8 m

at 9 m

at 10 m.

Language & Grammar

Wrote. Grammar

Wrote exercises in Grammar



115 12-3-39  
 12-3-39  
 38-2



# Prince George Hotel

Fifth Avenue & 28th Street  
 New York City

A HOME IN THE HEART OF THINGS

**No 38923**

Commercial L<sup>ts</sup> Co Loutrille

Memo		Date	Explanation	Amt. Charged	Amt. Credited	Balance Due
	1	DEC30-39	ROOM ● ● ● ● ☆	2.25		
	2	DEC30-39	TELEPHONE ● ● ● ● ☆	0.10		★ 2.35
	3	DEC31-39	PAID		★ 2.35	★ 0.00
	4					
	5					
	6					
	7					
	8					
	9					
	10					
	11					
	12					

country and in many conferences with Christian clergy, laity, and young people that such a book is sorely needed today.

I am confident that this proposed book, "CARRY ON!" will gain wide reading and will make an inestimable contribution if I am able to secure the cooperation of the following contributors:

Dr. Robert E. Speer  
Dr. John R. Mott  
Dr. George W. Richards  
Dr. Rufus M. Jones  
Dr. Charles Reynolds Brown  
Dr. William Adams Brown  
Miss Mary E. Woolley  
Miss Margaret Slattery  
Dr. John H. Finley  
Dr. James Endicott

One may visualize the book as being of approximately sixty thousand words, in ten six thousand word chapters, each to be written by one of the contributors with a title according to his own choice, and a brief foreword by the editor. I have reason to believe that one of the leading publishing houses would be interested in this proposition. We may correspond freely as to details of the plan, including a better title than "CARRY ON!" if one comes to mind.

Does this project appeal to you? Will you agree to be one of the contributors? Have you any suggestions?

Of course the material aspect is definitely secondary, but it should be stated that your becoming a contributor to this volume will mean absolutely no financial obligation on your part. As to remuneration, we will agree that if and when royalties are forthcoming they will be divided equally among the contributors and the editor for whatever use each cares to make of them.

I shall be glad to call upon you personally to talk over the whole matter if you desire.

If you are willing to share in this, it may be well for us to plan that all manuscripts be in my hands by at least six weeks after we begin this undertaking.

I know there are many calls upon you but I do think this will be a vital service. I shall be grateful for an early reply, hoping very much that it will be in the affirmative.

With warm regards and heartiest wishes for the New Year, I am

Sincerely,



Charles T. Leber

Dr. Robert E. Speer  
Lakeville, Conn.

Little, Lacy

C/o Associated Mission Treasurers  
Mission Building  
Shanghai  
China

1013

66 Washington Apartments  
Aug. 10  
1939

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

Dear Robert:-

Have your ears been burning as you have thought of China and China friends of late? We have been talking about you.

On Tuesday night of last week my wife and I were at the Customs Jetty to join with others in bon voyage wishes to friends who were leaving for the Homeland. I had a pleasant little chat with Mrs. R. C. Wells. She paid me a great compliment by saying that she knew of me "as a friend of Dr. Speer." I quoted to her one of the greatest compliments you have paid me: "Lacy and I have been lovers for forty years." What a precious treasure your friendship for me has been and is!

Did you ever read Dr. H. Clay Trumbull's "Friendship the Master Passion"? Thomas Sailer gave me the copy I read, if I remember rightly. I recall very clearly the introduction Thomas gave me to Dr. Trumbull at Princeton Seminary while we were students there. His book helped me much and I have found many of the beautiful things he wrote verified as I have come in heart-touch with you.

Last Sunday morning I saw Dr. Wells at the Community Church service. He asked me if I had heard of the new degree that had been conferred on you by Princeton University? Up to that hour I had not been so happy as to hear of it but I was by no means surprised. I wish to extend my most hearty congratulations.

A month or two ago Dr. and Mrs. James Rodgers of Manila and Baguio passed through Shanghai and Mrs. Little and I had the pleasure of meeting them at afternoon tea given by Mrs. C. M. Myers. It was fine to see them again and to see them returning to the Philippines to continue their service there as the shadows lengthen for them. He said he had not gotten in touch with you while at home.

My wife and I still have the privilege of ministering to her invalid aunt, Mrs. J. R. Graham, daughter of Dr. Thos. E. Peck, of Union Seminary, Va., with who and her husband and daughter we share this apartment. She may be called to her glorious reward at any time. She is eagerly waiting for the glad transition.

I am trying out the experiment made with the common people by our Master, using a refugee camp and a refugee hospital as a field of operations. Some of my experiences have been very precious and I trust there is to be a harvest well pleasing to Him. Within a little more than a year I have baptized 33, after careful instruction in the fundamentals of the faith. I know you will pray for me. Mrs. Little unites with me in cordial greetings to you.

Affectionately, *Lacy*

*Good*

EDWIN C. LOBENSTINE  
ROOM 5413  
49 WEST 49TH STREET  
NEW YORK

September 14, 1938

My dear Robert:

I wonder whether you saw the full text of the statement issued by the Archbishop of York and other leaders of the Church of England, which appeared in the London Times of July 7. The New York Times of that same date gave a brief summary of the statement.

I should greatly appreciate hearing from you as to how far you find this statement satisfactory. Do you think that the position here taken is sound and, if you believe it is, what is the most helpful way to secure the consideration of it by those in responsible positions in public and private life?

With warmest regards to Mrs. Speer and yourself,

Yours very sincerely,


*Edwin C. Lobenstein*

Dr. Robert E. Speer  
Lakeville  
Connecticut

ECL:K  
Enc.

Lobenstein, E.

COLUMBUS 3-8100



EDWIN C. LOBENSTINE  
ROOM 5432  
49 WEST 49TH STREET  
NEW YORK

June 22, 1939

My dear Robert:

It brought both Susan and me very real pleasure to see in yesterday's paper that the honorary degree of Doctor of Letters was conferred upon you by your Alma Mater day before yesterday. We take a real personal pleasure in the fact of your receiving this degree.

May I express my appreciation of the letter opposing the continued sale of war materials to Japan, which you drafted and which was signed by you and a number of other prominent Christian leaders? I hope that it may prove really influential with members of Congress as they seek to determine America's course of action at this critical time.

With kindest regards to Mrs. Speer and yourself,

Yours very sincerely,

*Ed Lobenstein*

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

ECL:K

Lucas, Edward  
Son of J.J.

3, EMPRESS ROAD,  
LAHORE, INDIA.

February 22<sup>nd</sup> 1939.

for the college. We expect to be in one of the Union Seminars  
to apartments next winter and hope to see something of  
you and Mrs. Speer during that time. Affectionately yours  
Edmund Jones

Dear Dr. Speer,

It was very nice to get  
your good letter of January 20<sup>th</sup>. We certainly  
miss father a great deal - his was a very  
rare personality so utterly devoted to  
Christ and His service. He was very much  
in his usual health and spirits when  
I left Calclands on Aug. 29<sup>th</sup> but before  
Nancy left on Sept. 26<sup>th</sup> he had had  
fever and seemed very feeble - didn't  
get out much and stayed in his room  
a great deal. After Mother Ewing left  
Calclands about the middle of Oct. he  
remained until about Nov. 1<sup>st</sup> and then  
took a little cottage in Jane Tracy's compound  
at Dehra. He then wrote to us that he felt  
the end was near and he wished to  
be near Calclands as he wished his  
body to rest beside mother's there  
in the hillside cemetery. Jane of course  
was just like a daughter to him &  
he had his old servant. But early in  
December we persuaded him to come

to us & Rhea Ewing helped him en route.  
I had to leave for Tambaram on  
Dec. 7<sup>th</sup> and he got here Dec. 9<sup>th</sup>. Nancy  
wrote that he would eat very little,  
had trouble with a cough & phlegm in  
his throat which bothered him a lot.

When I got back on January 2<sup>nd</sup> I had  
a long talk with him about Tambaram  
though he didn't say much yet he  
was deeply interested. He was up & sat  
by the fire in his room on the 2<sup>nd</sup>, 3<sup>rd</sup> and  
4<sup>th</sup> but by the 5<sup>th</sup> he wished to  
stay in bed propped up and so on the  
6<sup>th</sup>. The night of the 6<sup>th</sup> he was  
bothered greatly by his cough. Saturday  
he seemed to be in a semi-stupor  
although there was no fever. I went to  
a committee meeting at the College  
at eleven in the morning and at noon  
Nancy phoned for me to come at once  
with the doctor which I did. I got there  
at about 12<sup>30</sup> but he had just gone.  
He looked very frail and thin but  
peaceful and at rest. He tried to  
tell Nancy something at about 11<sup>45</sup>  
but she couldn't make it out.

Earlier Speers of course is taking the lead in all the building and land sale matters. He has real ability for such work. The future presents change problems

I was so glad for his sake that it was not a lingering illness but that he was busy and happy till within a few miles of the end. At the end he wished to go as he felt his tastes here were finished. He destroyed most of his old journals but a few of them are left and he asked me to destroy them? I have been asked by so many people not to destroy them but to make very discriminating use of them in a biography or memorial. I have locked them away unread (because he did not wish anyone to read them) and shall leave them thus in Aldeclouds while we are in Furlough. What is your opinion - should father's wish be literally carried out? I never made any promise but still I regard his wish as almost sacred. We have received tributes from so many sources and articles have appeared in the



The Forman Bd of Directors has given Dr. D. an extension  
of 3 more years depending on health. He will be 61 on  
May 11<sup>th</sup> but he appears and acts like a man of 70.

Witness, North India United Church  
Review, the Indian Christian Messenger  
(Allahabad) and several other journals  
about him. I think few Christians  
in this part of India have been so  
universally loved. It is a very rich  
heritage that he has left to us.

I had a wonderful time at Tambaram  
and consider it a great gathering.  
We sail on March 30<sup>th</sup> on the <sup>P. & O.</sup> Carthage  
from Bombay to Hongkong and then  
the Empress of Canada to Honolulu where  
we get two weeks with our son Jim &  
his lovely young wife. We hope to  
get to General Assembly in Ireland  
just in time and I hope to make  
some friendships there for the two  
colleges. Kinraid is new plant —  
main building, two hostels & staff  
house are nearing outward completion.

On the Forman side the four new bungalows  
are finished — the Speers have moved  
in and the Whitlocks and Abbeys will  
be going within the next month or so.  
The P. & O. may move into the 4<sup>th</sup> one.

Lucas, J.J.

OAKLANDS,  
LANDOUR, INDIA.

Sept 8<sup>th</sup> 1838

84

Dear - dear Dr Spear,  
I wish to send  
200 copies  
of Brown's  
Bible must  
be missing  
Brown's  
and each of us  
will have his  
copy to read  
- revised,  
with some  
dispen-  
sations  
I should  
be glad  
to see both  
the J. J. Lucas  
you a rich  
man - the  
man that  
I know  
J. J. Lucas

The last foreign mail brought me your letter of Aug. 7, and with it a copy of your Address at the meeting of our kind Assembly on May 31<sup>st</sup>. I had not seen a copy of this Address, but heard of it through Dr Dodd and also through a Circular letter of John Wallace to our Mission, in both of these letters references to your Address & the Resolution of the Assembly sending me their loving message. No copy of this Resolution has reached me from any official of the Assembly. It may be since my name is not in the roll of any Presbytery in America. What shall I say of Page 15 of your Address! My heart would be of stone were it not touched to its depths by what you have written of men. There are two men by the name of J. J. Lucas and I know them, both. One of them is seen and known as an old missionary and the other is seen and known only by the 'Eyes' that view to and fro throughout the whole earth and when the light of those holy eyes shine into the recesses of his heart he sees himself as 'poor, wretched, blind' and hears another word - 'Yes, that you are, but hear this also - I give you 'sight, riches, healing of the mind', and so in amazement, love and praise I begin each day and

and have begun each day for unnumbered years.  
I have been reading the past weeks & months some  
of the old Journals I have kept, with instructions written  
in most of them - written only for the eyes of the  
Lord Jesus - to be read only by my wife and  
then destroyed: She often joined in these prayers.  
Now I myself am destroying some of them and have  
given instruction that what are left - long old  
diary and Journal and private letters are to be  
destroyed. Dear Robert Spear I had no intention  
of writing all this to you, but it just flowed into  
as I wrote. It is just for you.

Here I am - as you will see from the enclosed  
clippings from the Indian witness this old pen trying  
to get a dip into the inkpot out of which the  
writers of the Scriptures filled their pens. I hope  
you will continue to get the "Ministry of the Word"  
"Back to Scriptures"

Edward & Nancy are helping well - planning to return  
in April 1939 to America via the Panama Canal. That Plan  
as all Plans must be made with D. W. - for who can  
force where the spark will fall, and so by the  
words that have filled my heart are from Rom 15:13 "I had  
I hope so.. Bishop Pickett is the acting Pastor of Kellogg Church  
through this month - a very solemn appeal Sunday morning  
"The Stone that the builders rejected is become the Cornerstone"

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE  
NEW YORK**

*Good  
Amale*

OFFICE OF SECRETARY

Summit, May 20, 1938.

Dear Robert:--

Your note with Allison's letter is just here, where I am helping Harriet to take care of Ruth's household while she is at Buckhill Falls. I have a mean mind, I fear, for I am more concerned over his opening sentence to the effect that when I was in California I spoke of the way secretaries are annoyed by people who write to them. If he has his own history no straighter than that, I fear he may not be trusted. That is one of the very last things I would ever say because I have no such idea in my mind. I fear he gets things twisted; this may have occurred to you before! Neither Mrs. McAfee nor I can recall anything that even suggests such a saying, and she was with me during most of my speaking this time--poor dear!

I wish you could have spoken of George Bowen at Union. How many saints do you calculate a Seminary ought to produce in a hundred years? Except for Dr. Machen, what saints has Princeton sent out in that period? These matters cannot be crowded. Saints come in small parcels, a few at a time and none at some times. But you would have been pleased with the spirit at Union this year. There was not a discordant note sounded, so far as I heard, and a number of the most forceful notes of devotion to Christ and His one gospel. Even Niebuhr revealed again his return toward evangelical understanding in an address which rained fireworks and left everybody wondering just what it was all about. My class had nine men back for its 50th, and of the 33 who graduated we find that at least 14 are living. That shows

what Shedd's Calvinism plus Briggs' Higher Criticism, counter-irritants, can do in producing sound tissue. I noticed that our men had a good deal more to say about Dr. Shedd than about Dr. Briggs. Part of it was in disagreement with the teaching of Dr. Shedd but in earnest memory of one of the clearest and soundest minds that had come their way. I could not help thinking, as I heard these ancient men reminiscing, how easy it is to remember things that aren't so, for if some of the things some of them recalled had ever occurred during our days in the Seminary, I must have been somewhere else.

I shall be sure to see you at Assembly, where I expect to be during most of the session, doing some writing which can be seen to while unimportant things are done in the meeting. Herrick Johnson was chairman for Foreign Missions in 1888 and I find his report very familiar as I now re-read it in the Minutes. I heard it read on the floor. It was my first Assembly and I was immensely impressed with the quality of the men who were running things. Dr. Cuyler closed his address with a great outburst which roused the Assembly, assuring us that when he reached heaven, fully and well described, he would shout: "I was, and I am, a Presbyterian!" I wonder if he did. It did not occur to me then that I would be the one to say the last earthly words both to him and for him before he had the chance to make that announcement, but it was so.

After Assembly and a day or so in New York we go back to Wellesley until we think it well to go to Chautauqua where we have taken a cottage to give Ruth's family a summer of its opportunities. For next year our plans aren't made. If this lameness continues, I shall have to go south or to some warm place, but that is to be determined.

Affectionately,



McAfee, Cleland B.

52 Oakland Place, Summit, N.J.,  
July 28th, 1938.

My dear Robert:--

613

We are taking the summer very quietly here. Dr. Atchley, one of the Medical Center men to whom Dr. Dodd and Dr. Spencer sent me, says what I have is "on the borderline of inflammatory rheumatism," with a secondary anemia. The prescription is "rest and then rest and then more rest," which is a tough dose. When I asked from what I was supposed to be resting, he said from fifty years during which I had not always used my strength wisely. But if that is the trouble then you ought to be tied up in doublebowknots by this time. If ever a man has steamed through fifty years without paying much heed to counsels of caution, you are it! Yet here you go all over the country, making 140 addresses in as many days! There aint no justice in this world; the good suffer and the ungood get all the breaks. Still, the doctor says there is no real danger in my case and that the trouble will disappear after a few months of doing nothing. My lower limbs are much improved, but my arms and shoulders and hands give me particular fits at times, especially in the mornings. Our present plan is to go to Asheville again in September for the winter. If we do, you and Mrs. Speer must put that place in on one of your trips in the South.

I had a small blood transfusion the other day in the hospital, the donor being a stout, healthy looking Dutchman (not German), so that I now have Dutch blood in my veins as well as Ulster-Irish. I do not know what Dutch blood does, but I find the Dutch do not beat their wives, since I have no more inclination toward that exercise than before, which was none at all. I was troubled the next day when some one dropped a penny in front of me and I had great difficulty in getting it. I thought if my Scottish blood was diluted as much as that, it might be serious. It turned out, however, that it was only the difficulty in my fingers; I got the penny.

I am just now reading James Weldon Johnson's story of his life, "Along This Way," published in 1933. You noticed his death the other day in an auto accident in New England, I suppose. I used often to think of him in passing The Crisis office and the Association (no, for the Advancement) (for Improving the Condition) of the Colored People at the corner of 14th Street and Fifth Avenue. Many counted him the most advanced Negro in the country and I do not know of any other who has become a professor in a "white" University, as he was in N.Y. University. It is a striking story, which you would follow with deep interest. The persistent minor note in it is his claim of religious agnosticism, which came in large part from rather bad handling in his youth. Of all the anti-religious claims, this seems to me the weakest and least worthy. One has to know so much to claim to be an agnostic. In a case like Johnson's one wishes he could have had the peace of confidence in God and in the great verities. He did feel all the way through that something beyond himself or his power was at work, bringing about results which he could not calculate. But he walked under the shadow all his life--as most thoughtful Negroes do unless <sup>Christ</sup> religion lightens their way.

Dr. Hooper sends me the account of the effort of the Koreans to form a United Front against the Japanese--outside the boundaries of Chosen itself. Headquarters are now in Hankow and the U.S. group are supposed to be part of the general scheme. This is natural enough but seems to me futile. With all my regard for the Koreans I do not see in them the qualities which will make them able to inaugurate and advance an independence movement. They are yielding more and more to Japanese pressure. The dissolving of the S.S. Union in order to be no longer part of the World's S.S. Union, the severing of connection with the World YMCA and YWCA is part of the same pressure, I should think.

Overlook the fupling of this typing; my fingers are only partly in commission. Affectionately, *Cleese*

McAfee, Cleland B.

52 Oakland Place, Summit, N.J.,  
July 28th, 1938.

613

My dear Robert:--

We are taking the summer very quietly here. Dr. Atchley, one of the Medical Center men to whom Dr. Dodd and Dr. Spencer sent me, says what I have is "on the borderline of inflammatory rheumatism," with a secondary anemia. The prescription is "rest and then rest and then more rest," which is a tough dose. When I asked from what I was supposed to be resting, he said from fifty years during which I had not always used my strength wisely. But if that is the trouble then you ought to be tied up in doublebowknots by this time. If ever a man has steamed through fifty years without paying much heed to counsels of caution, you are it! Yet here you go all over the country, making 140 addresses in as many days! There aint no justice in this world; the good suffer and the ungood get all the breaks. Still, the doctor says there is no real danger in my case and that the trouble will disappear after a few months of doing nothing. My lower limbs are much improved, but my arms and shoulders and hands give me particular fits at times, especially in the mornings. Our present plan is to go to Asheville again in September for the winter. If we do, you and Mrs. Speer must put that place in on one of your trips in the South.

I had a small blood transfusion the other day in the hospital, the donor being a stout, healthy looking Dutchman (not German), so that I now have Dutch blood in my veins as well as Ulster-Irish. I do not know what Dutch blood does, but I find the Dutch do not beat their wives, since I have no more inclination toward that exercise than before, which was none at all. I was troubled the next day when some one dropped a penny in front of me and I had great difficulty in getting it. I thought if my Scottish blood was diluted as much as that, it might be serious. It turned out, however, that it was only the difficulty in my fingers; I got the penny.



I am just now reading James Weldon Johnson's story of his life, "Along This Way," published in 1933. You noticed his death the other day in an auto accident in New England, I suppose. I used often to think of him in passing The Crisis office and the Association (no, for the Advancement) (for Improving the Condition) of the Colored People at the corner of 14th Street and Fifth Avenue. Many counted him the most advanced Negro in the country and I do not know of any other who has become a professor in a "white" University, as he was in N.Y. University. It is a striking story, which you would follow with deep interest. The persistent minor note in it is his claim of religious agnosticism, which came in large part from rather bad handling in his youth. Of all the anti-religious claims, this seems to me the weakest and least worthy. One has to know so much to claim to be an agnostic. In a case like Johnson's one wishes he could have had the peace of confidence in God and in the great verities. He did feel all the way through that something beyond himself or his power was at work, bringing about results which he could not calculate. But he walked under the shadow all his life--as most thoughtful Negroes do unless <sup>Christ</sup> religion lightens their way.

Dr. Hooper sends me the account of the effort of the Koreans to form a United Front against the Japanese--outside the boundaries of Chosen itself. Headquarters are now in Hankow and the U.S. group are supposed to be part of the general scheme. This is natural enough but seems to me futile. With all my regard for the Koreans I do not see in them the qualities which will make them able to inaugurate and advance an independence movement. They are yielding more and more to Japanese pressure. The dissolving of the S.S. Union in order to be no longer part of the World's S.S. Union, the severing of connection with the World YMCA and YWCA is part of the same pressure, I should think.

Overlook the fupling of this typing; my fingers are only partly in commission. Affectionately, *Cleese*

BFB

CLELAND BOYD MC AFE  
173 MACON AVENUE  
ASHEVILLE, N. C.

September 19, 1938.

My dear Robert:--

Here we are at last, settled in a pleasant room and awaiting our former rooms when some Florida people decide that it is possible to go home and still live. The place is as good as ever to us and the people are most kindly. A new young minister has taken Dr. Campbell's pulpit and has made an excellent start. I heard him preach yesterday on Unanswered Prayer, and he showed that he had the root of the matter in him by escaping triteness and other faults. Everybody must have been helped by it. I wriggled a little when he referred to Adoniram Judson's great work on the island of Burmah, but that is no worse than the island of Siam of which some brethren are so thoughtful. Perhaps this year of mission study of India may enlighten him and others.

I am taking this month in complete abstention from public ministries. It has been difficult because of the requests that have come in, but it seems the wise thing to do. I hope there will be strength and suppleness to accept some of the opportunities that offer after October comes along. My hands and arms are growing more supple and my "walk and conversation" continue to be normal. The rheumatism has not yet gone above my neck, and that is something.

The Hines trial fiasco has bothered me a good deal. I recall Dr. Parkhurst's word that it is not difficult in New York to get evidence against the "high-ups" but almost

impossible to get the evidence before a jury. That was back in the '80's and it has been true ever since. My latest outrage has been the news that the Justice authorized one of the jurors to issue his statement praising the Justice himself and criticizing Dr. Dewey! This was not nice on his part and I cannot stand anything that is not nice, of course. One of our papers here said that in the mistrial "Sir Galahad fell off of his horse." He published my reply that some of us felt that Sir Galahad was unseated by Merlin through a magic which no one controlled but himself. The whole procedure of the trial showed such quibbling over unimportant details that I was reminded of my worst Presbyterial experiences when some brethren in chewing a rag got it caught between their teeth and could not let it go.

And Europe! And China! The world is learning the language of force again and seems unwilling to speak any other tongue. But there is Madras and there are the missionaries and the thousands of faithful men who stood in their pulpits yesterday and spoke for God and the gospel! I guess we had better keep on a while longer. If the bottom drops out again it will be only once more, for it has happened a good many times already. Last week I celebrated with myself the 50th anniversary of my ordination to the ministry. In that time I have seen many reverses of men's plans but the gospel of Christ has been good for all times. I thought of you on the 10th but we were just arriving here and I could not send you my word of felicitation. God give you more years--as many as lie within His loving plan for your life. Affectionately,

Cleland B. M.

Meanwhile, where's Margaret?

CLELAND BOYD MC AFEE  
173 MACON AVENUE  
ASHEVILLE, N. C.

26 October, 1938.

Dear Robert:--

Your letter of the 4th brought us much good news but we are sorry you were so near us as the Synod meeting and we did not get to see you. The next Sunday our minister gave us a good quotation from you in a very telling manner. You evidently struck fire and lighted a good spark in your discussion of the Church in the House. He preached an excellent sermon for which afterward he gave you the credit in telling me of the meeting. He is a promising man, not alone coming but actually arrived. He has asked me to lay before his people the Ministers Annuity Plan of their Church, and Henry Sweets writes me of the effective way in which you and Mrs. Speer did it at some other place down here. I am trying to get Mrs. McAfee to pattern after Mrs. Speer and share the presentation, but thus far she remains obdurate and my Dutch blood does not coerce in such matters. If you have any special devices which accomplish this, please share them with me.

I am interested to know what you hear of or about the Moderator. I have been praying that he might get a wider view of the task of the Church than he seemed to have at the Assembly, but there seems to be some hitch in my petition if the vague rumors I get are correct. I urged him to go to the offices of the four Boards and sit down with the Secretaries and get the slant which they have of their work. He said he would do it, but I have not heard the outcome.

OVER

After all, so much of the program of the Church is committed to the Boards that it is only fair that the leader of the Church know their work as well as he can. I fear the Moderator may not feel much of the drive of the program. If you have another impression, pass it on to me. I hear that Dr. Pugh is making a good start, but I know very few details. We hope to have Harold Robinson down here for a while after mid-November, when the doctors think they can spare him for a few days. I see that Lew is hard at it, but why should not these young men, only just past 70, be at work?

The action of the Board about Rex Wheeler indicates a certain amount of uncertainty about his success or persistency. What a problem it has always been to get anybody to take this individual donor business seriously! Do you recall that the Board once asked me to do it when I was still at Park College and Mr. E.A.K. Hackett wanted to furnish the salary for such a worker? I have watched it ever since and nobody has settled down to it with any high degree of success. I wonder if Rex will undertake it. Henry Little is a good man--not Frank Bible on the platform but not too remote even there. I think he must be a nephew of the Moderator Little (Charles). He is a Junior, but I am somewhat vague on his Senior,

I see our friend Dewey has gotten under the epidermis of Governor Lehman, who has begun to call names, according to the Times of yesterday. I wish he might have staid in his New York City office for a while longer, but I suppose it is hard to resist the chance of this campaign, if he likes that sort of thing. He is promising a good many big things, which he will find it mighty hard to fulfil.

have your first conference on the issue just about now, and I shall await with keen interest the outcome of this preliminary discussion. While in theory I believe in family unions first, my observation here makes me feel that Presbyterian reunion is not so promising as some others might be. Up to a certain point everybody is ready for reunion, I find, but at that point questions arise which were evidently foreseen as qualifying the original readiness. When a young woman declined a proposal of marriage on the ground that the proposer was too old for her, he replied that he thought she would notice that and so he felt free to ask her. There was no serious danger of being accepted. I feared the Southern Assembly might balk at the World Federation, but I see they accepted it "in principle," which Dr. Campbell thinks is "no hollow phrase."

I received, as I suppose you did, a brochure telling the main drift of Hall Caine's new Life of Christ, a strange mixture of devotion and self-assertion. He stresses from time to time the utter uniqueness of Jesus, says that we cannot explain Him save as the Son of God, strikes occasional high spiritual notes, and then points out solemnly how many things there are in His story which he cannot accept as true. I cut out a couple of paragraphs to send you. I have never before had the Judas treachery explained in his love for Mary Magdalene and jealousy of Jesus. And being filled with spiritual rapture in place of food is only next to the suggestion that since there was much grass in that place Jesus merely got the people to eat grass!

Pardon this long letter. I miss seeing you even in the hurried way in which we had to meet at 156, and it is pleasant to talk to you via the machine, poorly as I do it.

Mrs. McAfee joins me in cordial regards to Mrs. Speer and yourself.

Affectionately,

Alma R. Burt

CLELAND BOYD MC AFEE

I must pass on to you one of the most naive Negro incidents that has come to me. A young woman named Miss Klauss has been staying here and our Negro man waiter was much perplexed about her name. The lady in charge finally said, "It is like Santa Claus, you know," which cleared his mind, for when one of the maids asked him if he knew the name he replied, "Yes, she has a funny name--Christmas!"

Recently I have been reading Hopwood's book on The Religious Experience of the Primitive Church, a book somewhat under the influence of the Form-Theory, I should think, though it has some really good material in it. Once in a while he gets frightened lest he is not quite scientific and objective enough. For example, I am much intrigued by this sentence: "In view of Luke's methods of investigation, and of the primitive nature of the tradition he uses, we may have a fair degree of confidence that Acts is by no means unreliable." Whether that is damning with faint praise or praising with faint damns, I am not sure. The book really cannot be measured by this sentence, and instead is symptomatic of a return to the study of the primitive Church. Streeter started it and others are keeping it going. It has had some bearing on our current discussions with the Episcopalians, who are not so sure as they once were about the Succession as belonging to them any more than to us. Bishop Parsons made a long argument to show that the ordination of Presbyterians is spiritually as complete as that of Episcopalians and the difference is merely canonical, a difference which exists in both ordinations. I see that you are to

CLELAND BOYD MC AFEE  
173 MACON AVENUE  
ASHEVILLE, N. C.

December 16, 1938.

My dear Robert:--

The copy of Field News has awakened a number of memories which have been dormant for some time. The work of a Foreign Missions chairman in those days was different from his possibilities now. I had a free hand which a chairman might find it difficult to assert in these days. The little paper had a surprising place in the promotive work of our Committee and you will be interested to know that, so far as I can recall, it almost carried itself at its price of ten cents a year. To be sure, the printing in the College printing office, of which I was the head at the time, did not cost union prices, although I was a member of a printers' union. Alfred Sharrocks (Chosen) was a great helper in those days, scouting for items all the time and keenly interested to make things go. Oddly enough, Curtis McIntire, father of Collingswood Carl, was his successor and always on the alert for missionary help. He went to pieces nervously and has never been himself since his experience in failing to go to the field as he tried to do. I had a fine group of workers in those days, Herb Blair among them. You see that I have gone back to my anecdotage, the most serious of all the ages.

I wonder if you can help me about a book we are reading just now--Rachel Field's All this, and Heaven Too. It is supposed to be a mingling of history and fiction and the historical feature has me guessing. She is the grand-



niece of that Henry M. Field, who was for so long The Evangelist newspaper of New York. His name, his travel books and his newspaper were household experiences in my early days, and may have been in yours. I cannot recall that I ever saw him and certainly I did not know of his romantic marriage to a young French woman, Mme. Des Portes, who had figured shortly before the marriage in a sensational murder case in Paris, which had made her name a front-page item for weeks both there and over here. She seems to have been older than Dr. Field, vivacious, capable, attractive, and quite the center of things when she was about. It is difficult for me to connect my memory of Dr. Field with just this combination, but it is wholly possible and Rachel Field tells of it as history. Do you know anything about it? She died in 1875, so that you would know the story only as a tale told by others.

Hugh Kerr has put me on to the McNeille Dixon The Human Situation, a bright piece of work, not very settled but suggestive. I see that Anthony Eden quoted it in his New York speech, a passage which I had marked. Walter Horton has done a good piece of work in his Contemporary Continental Theology. He knows his German and French; I am not sure of his Dutch. He uses the parody sent to Merrill by a friend:

Sit down, O men of God,  
His Kingdom He will bring,  
Whenever it may please His will;  
You cannot do a thing!

The Continental brethren are supposed to sing it so in protest against our "activism." We are following the Madras Conference almost hourly, but with almost no news. If it serves us as well as Jerusalem did, we may rejoice in it. Of the three conferences just now in session--London on the refugee problem, Lima, Madras--my hopes are on Madras, the only one that is against nothing but sin.

A good holiday season to you and the household!

Affectionately,

*Cecilia D. M. [Signature]*

6-1  
9/10

CLELAND BOYD MCAFEE  
173 MACON AVENUE  
ASHEVILLE, N. C.

March 14, 1939.

My dear Robert:--

I went up to Philadelphia last week to the funeral of Harold Robinson and heard there of your plan to be abroad this summer. Harriet and I rejoice in it and know what a pleasure it will be to you. Our own plans have tentatively, but quite uncertainly, included a possible European visit during 1940, partly for Oberammergau and partly for England, of which we are very fond. Mildred thinks she will be going anyway and we might go earlier and then make the Passion Play visit with her. This is still very much in the air and turns partly on what I may plan to do during the year. I suppose your visit will be largely to Scotland and England.

The service for Harold was very impressive in its personnel and its conduct as well. I have never seen so many Presbyterian dignitaries at any one funeral that I can recall. General Council was in session, of course, and that brought a number of men who might not have made the journey out of affection alone, although he seems to have been held in high esteem by a multitude of people. His wife will stay in Philadelphia, making a home to which the two sons in Lafayette College can come back from time to time. She is under rather severe financial limitations for his illness was terribly costly even with the gracious Johns Hopkins care. Dr. Finney was at the funeral and seemed deeply moved. I could not help thinking as I sat

in the Church that if a death of this kind had occurred on the foreign field we would all have thought that perhaps if there had been adequate medical care it might not have come, whereas here was the best care the world can afford and it could not be prevented.

I am venturing out a little more this year and hoping that adverse results may continue to be avoided. After a full week of daily addresses in Tuscaloosa, Alabama, I went over to Maryville and had a few days of service. So I have agreed to take Ray Anderson's Holy Week services, noon and evening. Then we go down to Hanover for a few weeks while Albert goes to Europe to meet Mr. Donner who invited him and added a check for \$1000 to bring him over. I can help in some of the College functions, like chapel, and Harriet can be of help to Katharine during his absence. After that we go to New England; it looks now as though we might have a house in Jaffray, Mass., which is counted a most desirable place. Meanwhile, I am taking my boxed books up to Wellesley and will convert a room in the top of Mildred's house <sup>into</sup> a quasi study, where my books will be at least exposed and I can get at them when I am anywhere around. It seems likely that we will settle somewhere in New England, or possibly at Princeton; anyway I want a square look at my remaining books sometimes.

The fiscal year is running out very rapidly. I have no prophecy of the outcome for the Board. Some of the second century plans seem rather expensive, but they seem necessary for the new force to get all their bearings. I have not seen any but the scantiest reports of the deputations, but there were good people on them and they will render good service, I have no doubt.

CLELAND BOYD MCAFEE  
173 MACON AVENUE  
ASHEVILLE, N. C.

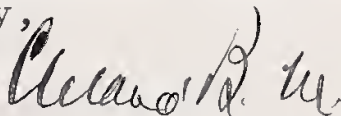
Our young minister here, Calvin Griet Davis, was a classmate during his Junior Princeton year with Carl McIntire and says that Carl is running true to form. He was opinionated and noisy as a youngster and grows no gentler as the years come on. Several of the Southern men here think the sending of his paper to each minister of that Church for a year will be on the whole a good thing. One of them said that already he was feeling differently about union, for if this reveals the spirit that underlay the split in our Church he can understand why it came about, and our action became logical and necessary. When one of them asked why we did not do something to stop the sending of the paper, I told him that we did not try to control the actions of men whom we had suspended from our ministry. He seemed rather surprised at the fact. I feel that our real hope is in time, not to hasten the movement for reunion too rapidly, but to let the Southern brethren do all the crowding. Just now there are so many misunderstandings of our course at several points that only time and discussion and explanation will bring about a reunion without a sizable split down here. Dr. Lacy handled the Brunner situation well, but the two Presbyteries are still muttering. I see that Dr. Brunner is not staying with us, but since we are not firing him ignominiously his going may not appease anybody here. I hope the Hom<sup>v</sup>ighausen matter will not cause too much of a ripple in the Assembly if it is brought up this year. Thank the Lord I will not be there to witness it if it happens.

I have just written a brief note on Christian Home Making for Women and Missions. It is a good instance of strength and beauty in the sanctuary. I hope it will be read widely among our younger women, some of whom have been rather caught in the web of "appreciation of other points of view," which forbids them to see any very sharp contrasts between Christ and other masters, I am thinking frequently these days of the possibility of giving a week's course of Mission studies in individual churches, supplemented with a course of morning Bible studies in the major beliefs of the faith. I sometimes think this would be the best use of the remaining years of my public life. I could do it on my pension without financial cost to the churches and it might be a good service.

Now that Roy Brown is back in the Islands, we find an outlet for all the books we read and like. I sent him the other day that little book of Norman Peale, "You Can Win," whose value lies in its illustrations rather than in any continuous thought. He is in the first throes of the joy of writing and is putting things down as rapidly as he can. One would think from his pages that he had had a much larger wealth of experience than seems possible. He probably has some of his father's experience which he has adopted. The book is something of a success volume with all the strength and weakness of that type. If I were you, I would not hasten off an order for it!

Mrs. McAfee joins me in cordial good wishes for the summer trip for both yourself and Mrs. Speer.

Always affectionately,



By the way, in William Lyon Phelps' Autobiography he tells of the coming of Robert M. Speer to Yale while he was secretary of the Dwight Hall and of the glorious work he he has done in the ministry since that time. He writes me that the "M" is a sheet ~~blunder~~ blunder, but that he had always supposed you were a "Reverend" as much as Fosdick himself! The only infallible man in the world is the Pope and he makes a great many mistakes, Dr. Schaff used to ~~say~~ say.

McAfee, C.B.

CLELAND B. MCAFEE  
JAFFREY, NEW HAMPSHIRE

July 10, 1939.

My dear Robert:--

I see that you are preaching at First Church, which leads me to surmise that you have returned from England. I trust you found and left the household well there. The other day when Margaret's day of prayer came we were thinking and speaking of your whole family in heaven and on earth and rejoicing to have known and to know them. We live so much in our three girls and their children that we can imagine something of your joy in them and their work.

This is a beautiful village of delightful people. The house we have taken is 110 years old, brick, solid and showing signs of having been loved through all its life. It is modernized without being robbed of its old beauty. There is even an oil furnace always ready for a cool evening, and the water runs hot on very short notice to the heater. There are ample grounds and a man can be got to cut the grass each week. Mildred comes up for week-ends and will spend August here with her car so that we can explore the country. The devastation of the hurricane is heartbreaking to the oldtimers and even we can see the acres and acres of down timber, too much to be quickly or easily cleared. The Wellesley College campus lost 1770 trees, but the damage there has been so skillfully handled that a visitor would hardly notice it. About here it is un-  
OVER

You probably know before this that I am going back to Chicago to teach theology for next year. I hesitated a good while before agreeing to it, much as I enjoy the prospect. The Directors have had difficulty in enforcing the retirement rule and when Dr. Sweet's time came, they decided it would be wiser to stick to the rule even if they had to call in a substitute. In the year they will find their permanent man, of course. I would not accept any longer service as a matter of principle. It will require only six hours a week for the first semester and possibly eight for the second. I do not feel that I am taking anybody else's place, as I would be doing if I staid there. But this is giving me an interesting and profitable summer. The procession has moved during the nine years of my absence from the Seminary. Fortunately, the foundation material for theology does not move with the procession, but is always a long ways ahead of it, so that at least some of the old notes and most of the old outlines can serve my present need. We will not live on the campus, thus protecting the principle of real retirement even more fully. But where is the theologian and where is the homilete who must be found in the same year? Of course I was never a technical theologian of the book type, but some real scholar is needed to do what I could not do, although I wish he might have the pastoral and ecclesiastical background which did give my own teaching some value in the lives of the young fellows whom I taught. Covert is to teach homiletics at Western next year. Wont the men have a good time in the classroom?



Robert Speer--2

CLELAND B. MCAFEE  
JAFFREY, NEW HAMPSHIRE

My survey of the books since I left the Seminary has of course included Dr. Cairns' Riddle of the World which you foreworded for him so happily. It is in his best style, even gets snappy at times! He has embalmed a very small American fly in his amber in dealing so fully with Haydon of Chicago University. I do not know any American circle which takes him so seriously as Dr. Cairns and even he has to say in one place that his position is a bit comical. Still, if one wants to deal with a certain rather soft type of Humanism, this is a fair instance. There is no fibre in it. The use of Aldous Huxley is excellent, though I have felt that Huxley is swinging a little more toward the center in his latest writing.

I am interested in the striking phrase, "the extravagant beauty of nature," as one of the indications of a moral order in the world which cannot be explained on a purely scientific basis. For my own part, I would enlarge upon the treatment by pointing out how persistently nature attempts to cover up ugliness and disorder with whatever beauty is available. This hurricane territory is already beginning to get vines and new colorings to ease the pain of the scene. It is difficult to see why it should be so, and it seems to carry Dr. Cairns' strong argument even farther. It is a good book from any angle.

George Brown and Ruth, our daughter, have gone to West Church, Binghamton, and when we stopped there on our way East we found them in a happy situation. He has wanted a pastorate for years and now has one which will occupy all his powers for some time to come. My oldest grandson enters Amherst this Fall at 19, a good Freshman age in these days. The other grandson from Hanover is editor next year of the Lawrenceville annual, which he feels is a responsibility beyond any other American issue.

At Wellesley I learned of an Episcopal family there who had not taken their little daughter to church until recently. She was much intrigued by what she saw and when the people all bowed down she asked what they were doing. Her mother said, "Praying." "What?" she asked, "with all their clothes on?" Could any association of ideas be more perfect?

Amory Bradford's son is here as a resident, now a Congregational pastor in Providence. This house is owned by Miss Harsey, head of Abbot Academy in Andover. Mrs. Speer will remember Miss Slade who lives here with her sister, both of First Church. Dr. Mills, who was the secretary of the Congregational Pension Board is settled here with a fine herd of Guernsey cattle; we get all our milk from him. Dr. Parsons, for 17 years President of Marietta College, has retired here. And they are only some of the fine people who have made this place. Drive up and see it some time. We can put you up very comfortably.

Affectionately,

*Oliver B. M.*

A.6  
CLELAND BOYD McAFEE  
2150 LINCOLN PARK WEST  
CHICAGO, ILLINOIS

October 16, 1939.

My dear Robert:--

If your ears tingled a little on September 10th, it was because we thought and spoke several times of your birthday. We were just arriving here for the opening of the Seminary on the 12th and I did not write. The year is slipping by very rapidly and the work is going as well as could be expected after nine years of rusting out on theology. The Seniors have two hours of required work, and so have the Juniors; in addition I have an elective class in the Person of Christ which numbers 66, about half of the Seminary. The men seem more uniform in their preparation than formerly, not a man on the roll lacking a College degree. Of course the preparation is mental rather than religious, for the college courses now are such that a man can get his B.A. on the strangest combination of courses one can imagine. The better institutions safeguard their courses, to be sure, but others are so set on the liberty of study that they let a man take almost anything that gives the proper number of credits. I find it difficult to think of a B.A. course which does not mention philosophy in any form and has not even a bowing acquaintance with the classic languages, but I was not born until day-before-yesterday and that is quite a long way back--said he cynically!

I have read with keen interest the story of John J Eagan. It brings back some pleasant memories. Nolan Best was enthusiastic about him and made a journey to Atlanta to see him, I recall. The Nash Golden Rule program got more publicity in the group which I knew, but Eagan was always in the background in what was considered to be a more difficult situation because of the racial problem with which he had to deal. Last evening I had a word with John Stone and suggested that he see if the Company might not send him enough copies of the book for the Seniors at least. I think that closing statement of the Company about the principles under which they have operated "since 1922" is of the greatest value to men who have to face business men who are urging that they cannot be Christians and also in any measure successful.

Be sure to see a copy of Hugh Kerr Jr.'s Compend of the Calvin Institutes. It is an excellent piece of selection and condensation. I have not gone through it critically but so far as I have used it, the work seems to me to present Calvin at his best, and I think it will probably make the Institutes available to a good many people who have ruled it out because of the amount of cargo which the ship carries which has no real value in these days. The Board of Christian Education issues the Compend. And, by the way, Paul Payne is one of my boys, a good platform man, who has much to learn about the whole subject but will set himself to learn it. As always, heartily,

*Alward W. Wagoner*

Agnes Scott College  
Decatur, Georgia

OFFICE OF PRESIDENT

February 17, 1938

Dr. and Mrs. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

My dear Friends:

We certainly miss you a great deal since you left Agnes Scott, and we realize all the more what a privilege we had in your visit here and in the messages which you gave us, Dr. Speer. It is impossible to appraise the value of such work and such influence, but we believe that there will be a permanent blessing for the college community and for a great many individuals.

Thank you again for coming, and please be sure to make us a visit if you are coming in this direction again and can spare the time.

With best wishes, I am,

Cordially,



J. R. McCain,  
President.

McC:R

9/18/39

JOHN H. MACCRACKEN  
9 EAST 83RD STREET

% Constable  
Clamaronch. N.Y.

Dear Dr. Spear -

You have doubtless heard  
of the intention of the Persian  
Government to take over all  
foreign educational institutions.  
They propose to be willing to  
pay for the property they  
expropriate.

The Foreign Board has discussed  
the matter fully with the State Dept.  
and on their advice has decided  
to send one or more representatives  
to Persia to negotiate the terms  
of settlement and if possible  
save Albany College.

The Albany trustees at a full meeting today discussed the matter with Dr. Erdman present, and decided to urge the Board to send a delegation of three. Dr. Erdman, Dr. Dodds and I are agreed that if you would consent to go as a member of the delegation at the expense of the Board you would be rendering a very great service. It would mean departure in the course of a month and absence from the country of three to five months depending on how the negotiations proceeded.

Dr. Dodds will be one of the three and it has been suggested that we try to secure the former American minister to Persia, Phillips as the third.

JOHN H. MACCRACKEN  
9 EAST 83RD STREET

The Board estimates its material claim at something between \$500,000 and \$1,000,000 for all American school properties, so a good deal is at stake, as well as the question of American prestige for the whole missionary enterprise.

I know that Persia holds a very special place in your affections and hope you will give the matter earnest consideration. The negotiation could doubtless be with the Persian Minister of Foreign Affairs. The order was issued directly by the Shah



and called originally for the  
turning over of the College in two  
weeks. Through the offices of the State  
Dept. the time has now been  
extended to a close of the academic  
year.

If you feel it would be  
possible for you to consider  
such an adventure I should  
be glad to come to Lakeville to  
discuss it with you, before  
presenting an official  
recommendation to the Board of  
Foreign Missions  
With all good wishes

Sincerely yours

J. A. M. Allen

September 18/39



WALTER McDOUGALL — 1938



MARGARET McCOY 1930

1012

WALTER MCDUGALL  
5 DURYEY ROAD  
UPPER MONTCLAIR, N. J.

November 18, 1938

Dear Robert and Mrs. Speer:

I am eager to introduce to you MISS MARGARET McCOY of Chicago, the very lovely Christian woman who has promised to be my wife.

You will wish to know something of the personality and background of the one who is bringing into my life a renewed desire to live and serve.

Except for considerable travel in this country and a little abroad, Margaret has lived her life in the Middle West. She was born in southern Indiana of Scotch and Scotch-Irish "forebears" long enough ago to be a suitable companion for a man of my age. Her father, Theodore Wilberforce McCoy was a graduate of Wabash College and an officer in the Union Army. Both he and her grandfather, James McCoy, were Presbyterian ministers. As she describes her father, he was a man of warm, generous nature and of broad human sympathy, an exceptionally well-read man and an interesting conversationalist. Her mother, who is now nearly ninety-five years old, is a remarkable woman. When she graduated from a Young Ladies' Seminary at the tender age of fourteen, her father, a physician, gave his daughter one of the earliest Steinway pianos, upon which "Mother" McCoy still plays.

Margaret, together with her older brother and sister, was educated at Hanover College, Indiana. From this institution she graduated when nineteen years old. Just after the graduation of his daughters their father died. A few years later the brother and sister were married, while the mother and youngest child, Margaret, remained together in a relationship of mutual helpfulness and devotion, and have for these many years kept their home as a rallying place for the "clan".

Margaret is deeply interested in her college in whose preparatory department she received her first experience in teaching and upon whose Board of Trustees she has served since 1924. The natural beauty of the location of the college on a high bluff above the broad and winding Ohio River, the atmosphere of Christian kindness pervading the place, the conditions fostering deep and lasting friendships, the inspiration of President D. W. Fisher, a leader of unusual ability and personality, have all combined to leave their lasting mark upon her personality.

In college she joined the Kappa Alpha Theta Sorority. She is a life member of the Woman's University Club of Chicago, and has been or now is a member of a number of professional and civic organizations.

During the entire period of their Chicago life, mother and daughter have been members of and regular attendants at the Hyde Park Presbyterian Church, for some years now merged with a neighboring Congregational body into the United Church of Hyde Park.

Until April of this year she has taught most of the time in two of the Chicago High Schools. Two years were spent in graduate study at the University of Chicago and a year of Sabbatical leave was taken for further study and travel. A long cherished desire for leisure to devote to other interests had led her to decide upon resigning with the further tentative plan of returning with her mother to the quiet but attractive life of her college town. But while the first part of this plan was carried out last Spring, the second part, happily for both of us, and Providentially, we both believe, has now been abandoned in order to enter into a partnership with me.

Margaret McCoy is a woman of character, experience and great common sense. I am convinced that she has a heart big enough to include in her love all who are dear to me. It is our united wish and purpose to make Christ the center of our life and of our home, so that love and joy will fill our hearts and overflow to others.

It will be our happy privilege to have Mother McCoy make her home with us. She is a wonderful woman and deserves the best of love and care that I can give her.

Our earnest hope is that our home will continue to be, as it has been in the past, a place of quiet peace and a haven of rest for relatives, friends, and devoted servants of Christ, a place where many may gain new strength, courage, and comfort.

My heart is full of gratitude to God and my prayer is that you may soon come to know Margaret and to give her a cordial welcome into the circle of your true and trusted friends.

Faithfully yours,

*Walter McDougall*

McDowell, Minnie Fowler

77 South Munu Ave <sup>Dec. 9</sup>  
East Orange N.J.

My dear Dr. Spoor: <sup>Er</sup>

I hesitate to intrude on  
your busy programme, but  
I know you will help me in this  
matter. I have so often wished

I might see you for a few  
minutes and ask you about  
it, but that does not seem  
possible. Will you please  
tell me just what was in your  
thought when you said of John  
"I do not think he will be reproached  
there as he was reproached here  
etc." I shall be so grateful to  
you if you will do this - I  
often wonder about it and think  
I understand, but I never feel  
sure of its interpretation rather  
of your meaning and this  
is what I want so much

Thanking you, and with  
affectionate greetings I am

Sincerely

Winnie Fowler McDowell

Decemb 9.

We need to be wary of diminishing the  
trustworthy label which we have by  
setting up as a new authoritative label which  
we do not have



Protest

We need to beware of any statement of the doctrine of inspiration that discredits our present Bible. It is not of "original manuscripts" documents which we do not possess, but our Presbyterian doctrinal standards speak. They speak of the actual Bible which we have now and they declare that this Bible is an "only infallible rule of faith and practice."

The first chapter of the Confession of Faith is a noble statement, and the only authoritative statement, of our Church's position with respect to the Bible. This is its language in the eighth section: "The Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, and by His singular providence and care kept pure in all ages, are therefore authorized; so as in all controversies of religion the Church is finally to appeal unto them."

To say that a single verbal error if found in the "original manuscript" of any book of the Bible would invalidate the inspiration of that book is not the doctrine of the Confession of

Faith and confidence and discredits our actual Bible.

Dr. Francis L. Patton pointed out in his book "Fundamental Christianity" the danger of this non-Confessional view and the tendency from refusal to make "verbal precision" in our Testament quotations from the Old Testament a test of inspiration.

~~The Confession declares that God~~ "errorless"

God has not deemed it essential that the "original manuscripts" should be preserved. If they are the only authentic Bibles they would surely have preserved them. The Confession declares that He has so kept the Bible for us that it, as we have it, is authentic and authoritative, that the Bibles that we have and as we have it is (as the Confession and the Larger Catechism say) or contains (as the Shorter Catechism says) the Word of God if together in the Bible, and <sup>in</sup> the original manuscripts, there should be human error this does not invalidate its <sup>divine</sup> inspiration or authority. This is the historical and Confessional doctrine.

# Decatur Presbyterian Church

REV. D. P. McGEACHY, D.D., MINISTER  
RESIDENCE 218 SYCAMORE STREET  
TELEPHONE DEARBORN 0253

MISS MARION BUCHER, CHURCH SECRETARY  
CHURCH PHONE DEARBORN 8226

MISS JULIA FINLEY  
DIRECTOR OF YOUNG PEOPLE'S WORK  
DEARBORN 8226

CLERK OF SESSION  
J. R. MCCAIN  
CHAIRMAN BOARD OF DEACONS  
A. D. McGAUGHEY  
TREASURER LOCAL EXPENSES  
MURPHEY CANDLER, JR.  
TREASURER OF BENEVOLENCES  
A. W. RIPLEY  
SUPERINTENDENT SUNDAY SCHOOL  
W. H. MARQUESS, JR.  
PRESIDENT WOMAN'S AUXILIARY  
MRS. D. P. McGEACHY

Decatur, Georgia

April 12, 1939.

Dr. Robert E. Speer,  
Lakeville, Conn.,

My dear Dr. Speer:

On account of the fact that I was host to Dr. Emil Brunner on his recent trip South I have been led to a rather careful study of this matter of "verbal inspiration". You are probably aware that Dr. Brunner and Union Seminary at Richmond are being attacked rather vigorously in this connection.

Talking with Dr. Stuart R. Oglesby yesterday he told me of a very interesting conversation he had had some time ago with you. Dr. Oglesby's recollection was that you said that the brethren who were insisting on this literal attitude toward the Bible were really taking the Book away from us because they could only be referring to the original manuscripts and the original manuscripts are now beyond our reach. This is one of the very points I am wanting to make in a series of articles for our Church papers and I would certainly like to have your help.

I would like the privilege of quoting you if you do not object but I will do as you think best about that. I do hope you can find time to write me in this connection. As I see it this business of "verbal inspiration" means a literal accuracy in the printed words of Scripture or else it means nothing. The theory is undoubtedly laying a dead hand on much of our Presbyterianism in America, - maybe more in the South than in the North. In any case I want, just as lovingly and as earnestly as I can, to set some of the facts in the case before my brethren.

Mrs. McGeachy has been sick with flu and consequently I heard you but once while you were in Atlanta recently. Praying God's blessing on you, I am

Yours cordially,

  
D. P. McGeachy.

dpm;mb

*Ames*  
*Apr 25 39*

McGeachy, D. P.

# Decatur Presbyterian Church

REV. D. P. MCGEACHY, D.D., MINISTER  
RESIDENCE 218 SYCAMORE STREET  
TELEPHONE DEARBORN 0253

MISS MARION BUCHER, CHURCH SECRETARY  
CHURCH PHONE DEARBORN 8226

MISS JULIA FINLEY  
DIRECTOR OF YOUNG PEOPLE'S WORK  
DEARBORN 8226

CLERK OF SESSION  
J. R. MCCAIN

CHAIRMAN BOARD OF DEACONS  
A. D. MCGAUGHEY

TREASURER LOCAL EXPENSES  
MURPHEY CANDLER, JR.

TREASURER OF BENEVOLENCES  
W. S. GARDNER

SUPERINTENDENT SUNDAY SCHOOL  
W. H. MARQUESS, JR.

PRESIDENT WOMAN'S AUXILIARY  
MRS. F. C. TALMAGE

Decatur, Georgia

July 5, 1939.

Dr. Robert E. Speer,  
Lakeville, Conn.,

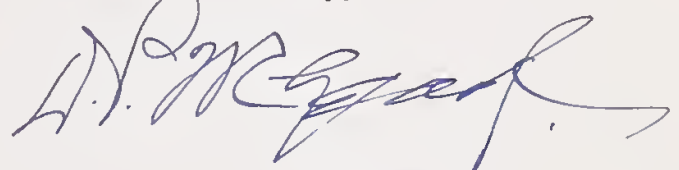
Dear Dr. Speer:

I have just finished and sent away the last of my articles for Dr. Thompson and his Presbyterian of the South and I want again to thank you for the help you have given me.

Of course I have not used your name but I did quote a sentence or two from you and said that they had been sent me by a friend. What I have done has had to be very superficial and will give evidence of the haste in which I had to write. I wish with all my heart I knew the secret which some men like you seem to possess. However, what is written is written and I have at least spoken frankly against the tendency which might grow to serious proportions in our Southern Presbyterianism.

Thanking you again for the help you have given me and praying God's rich blessing on you thru these days, I am

Yours cordially,



D. P. McGeachy

dpm;mb

# Decatur Presbyterian Church

REV. D. P. McGEACHY, D.D., MINISTER  
RESIDENCE 218 SYCAMORE STREET  
TELEPHONE DEARBORN 0253

MISS MARION BUCHER, CHURCH SECRETARY  
CHURCH PHONE DEARBORN 8226

MISS JULIA FINLEY  
DIRECTOR OF YOUNG PEOPLE'S WORK  
DEARBORN 8226

McGeachy, D. P.

CLERK OF SESSION  
J. R. MCCAIN

CHAIRMAN BOARD OF DEACONS  
A. D. MCGAUGHEY

TREASURER LOCAL EXPENSES  
MURPHEY CANDLER, JR.

TREASURER OF BENEVOLENCES  
W. S. GARDNER

SUPERINTENDENT SUNDAY SCHOOL  
W. H. MARQUESS, JR.

PRESIDENT WOMAN'S AUXILIARY  
MRS. F. C. TALMAGE

Decatur, Georgia

July 13, 1939.

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.,

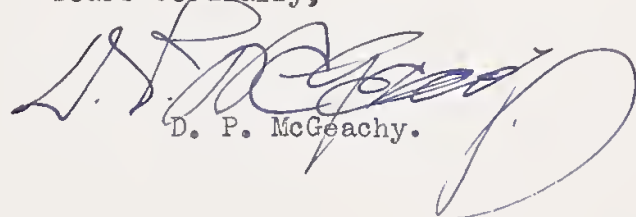
Dear Dr. Speer:

I have your note of July 7, and by this mail I am writing Dr. Thompson to send you copies of his paper containing my articles on Verbal Inspiration.

As you can well guess these articles are in no sense scholarly and necessarily they are hastily written, but they do bring out into the open certain facts which most of us Southern Presbyterians have studiously ignored, - this in spite of the fact that many of us have been well aware of these details for a long, long time.

You have probably noticed the articles on this subject by Professor J. Alexander Findlay in recent numbers of the British Weekly, June 22 and 29. These came too late to be of any use in my articles but you may want to clip them for your files. I do hope you will write something in this connection and I wish you would write it soon. You can do it infinitely better than I can and of course you will command a real hearing. With sincere appreciation of your help and your interest, I am

Yours cordially,



D. P. McGeachy.

dpm;mb

McIntosh, Gilbert

Flat B. 3 West Parade, Peaswell-on-Sea, Sussex, England

December 4. 1939

My dear Dr. Speer.

As I start in to Christmas letters for America the woes of the world make me realize how little peace and good will there is. But in spite of the perils facing Finland, the sufferings of Poland, the unrest in Europe, German prisons in concentration camps, magnetic mines, the propoganda of hate and much more, I think of a new and Rindler's spirit, a new and somewhat unexpected curiosity abroad as to what to work for, and in China especially the exhibition of a beautiful spirit of forgiveness. I often think of your Father Liang, and his words before he was taken and killed in the Chapei troubles: "Forgive your enemies." "Have the mind of Christ." Yes, I saw it exhibited in full measure, by our Chinese Christians, before I came away. Yes, they showed the fruits of the spirit: "Love, joy, peace, long-suffering, gentleness, <sup>goodness</sup> faith meekness and self-control."

By the way in today's "Daily Telegraph" there is a wise letter by Dr. Temple, the Archbishop of York (I think you got to know him at the Jerusalem Conference) speaking of the conditions which must precede a truce he makes a fine plea for the acceptance of "third-party judgment" for the substitution of reason for force as the supreme arbiter. He feels that if the moderate party in Germany knew of Britain's real war aims there was a hope that their pressure on the German Government might lead to a shortening of the war. But I must write more.

Longestrip from us both <sup>at this time</sup> for Christmas and the New Year

As ever yours

Gilbert McIntosh

Give your best years to the Master  
Enlist in His service today,  
Don't wait for the shadows to lengthen  
As life passes swiftly away.

Give your best years to the Master  
Who gave His all for you,  
Render to Him glad allegiance  
'Tis the least that you can do.

Give your best years to the Master  
Let His will be your delight,  
Remember your Lord in thy youth  
And serve Him with all your might.

Give your best years to the Master  
Don't wait till your hair has turned grey,  
And life has lost its zest for you  
But begin to serve Him today.

Give your best years to the Master  
There is so much to do,  
The fields are white unto harvest  
But the laborers are so few.

Give your best years to the Master  
and live for Him each day,  
and you'll have a happy contented life  
as you walk the Heaven-ward way.

---Amy L. Mack---

"AT EVENTIDE"

At eventide how sweet the thought  
That I have one day less to roam  
Before I reach my Father's house  
And hear His "Welcome Home."

At eventide, how sweet the thought  
That I have one day less to wait  
Before I greet the ones I love  
Who watch for me at Heaven's gate.

At eventide, how sweet the thought  
That I have one day less to bear  
The heavy cross which now is mine  
Until a victors crown I wear.

At eventide, how sweet the thought  
I've one day less of toil and care,  
Before life's burdens are laid down  
And I His promised rest shall share.

At eventide, how sweet the thought  
Of peace and joy by God with Thee;  
But I'm content to tarry here,  
So long as Thou hast need of me.

---AMY L. MACK---

An author sat at his desk one day  
Intention writing a book.  
His son said, "Dad come out and play."  
But his head the author shook.

As he crossly said, "Don't bother me  
Perhaps I'll have time some day;  
Right now I'm busy don't you see?  
For this book must be finished without delay.

The lonely youth went out to play  
Or the street with companions bad;  
His father was much too busy to pay  
Much attention to the lad.

For long, he often had a date  
With companions lawless and wild;  
Who very soon their new playmate  
Into mischief beguiled.

Months have passed and the book is done,  
But the author is heavy of heart  
For his young neglected son  
In a crime has had a part.

The youth was sentenced for what he had done  
Then said the judge with a meaningful look,  
"You didn't know how to raise your son,  
Thought you could write a book."

Yes, to write a book you must be smart  
Have a mind that is keen and bright;  
But it takes an understanding heart  
To raise your boy aright.

So listen fathers every where!  
Be a comrade to your boy,  
His ever pleasure and sorrow share  
And he'll be your pride and joy.

Feb. 1940 ---Amy L. Mack---

June 1940 "THE LORD GAVE"

The Lord gave them to us  
And He hath taken away,  
But He will give them back again  
Some happy day.

Today our hearts are heavy  
And our tears fall like the rain,  
But we'll have a glad tomorrow  
When He gives them back again.

All the loneliness and grief  
The heartache and the pain,  
Will be forgotten in our joy  
When He gives them back again.

---Amy L. Mack---

Yes, I'm sure that some glad hour  
We shall our loved ones reclaim;  
God has taken them for a little while  
But He'll give them back again.

P.S. I would greatly  
appreciate hearing  
from you sometime

at Eventide was on  
the air from CBC  
Montreal Oct. 31 +  
give you best years  
last month from  
Windsor, Canada.





Rev. Michael MarYosip, D. D.  
Pastor

Mr. Conrad Vernon  
Clerk of Session

Mr. D. E. Temple  
Treasurer

MarYosip, Michael

First Presbyterian Church  
Temple, Texas

September 1st, 1939.

Mr. Robert E. Speer  
New York, N. Y.

Dear Mr. Speer.

Your card to Mr. Currie, was sent to me. I have just returned from my vacation and this is my first opportunity at my office. We are still in hopes of getting an edition of this famous Arminian hymnbook published. I have already consulted Mr. Torrey of Yale on the matter. He was gracious enough to say that we should go on with it. And that as far as he knew no American scholar had his hands on this job.

Of course when the work is ready it shall be submitted to Mr. Torrey. He has already been of great help to me in the studies about Arminian origins of the Hymnals. We must be very careful in our new edition of this famous and ancient hymnbook of the Church. We are fully aware of the plunders which were committed in a recent translation of the four Gospels from the Arminian by one whose his

Publishers claimed to be on authority. But scholars  
like Terry of York, Riddle and Springling of Chicago  
told me in person to be the work of a charlatan. We  
must guard our publication from all such suspicions.  
We have this ancient hymnal should be drawn by  
a wide circle of scholars and ministers. We feel it  
will prove as an additional apologetical weapon  
for the Christian faith -

Recently I have had the pleasure of reading Mr. Bossi's  
work. It brought to my mind afresh my childhood  
days in Paris or Lyon. May God grant that the work  
done there by the missionaries may persist by the work  
of the Spirit in these scattered congregations.  
With all good wishes, I am,

Sincerely yours  
Michael MacQuip.

WILLIAM ARNOT MATHER,  
PRESBYTERIAN MISSION,  
PAOTING, HOPEI, CHINA, Aug. 29, 1939

長保河  
老  
會定北

Dear Dr. and Mrs. Spur:

I trust that you will pardon my very great delay in answering your very sympathetic letter about the call of my dear wife to higher service. It has been a wonderful consolation to feel so surrounded by the sympathy and prayers of Christian friends all around the world. But the letters have been so many that I have found it hard to catch up in my replies.

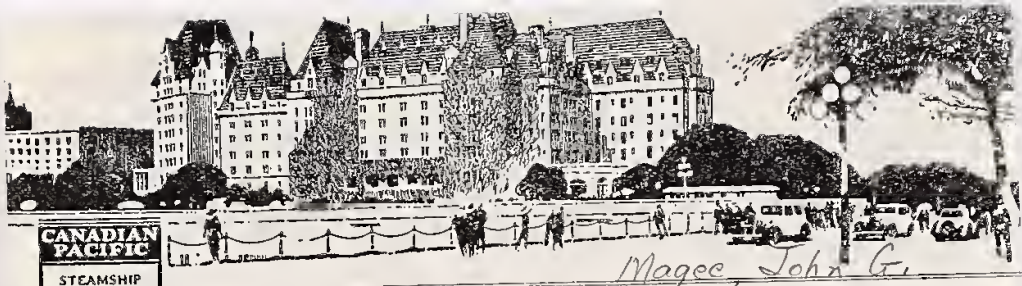
It has made me very humble, but also very glad, to know how many lives, quite apart from the family circle and our own mission work, Grace had touched and uplifted. On one of our furloughs, when <sup>we</sup> were living in Caldwell, she met a lady in the Missionary Society. Later that lady's husband became paralyzed, her mother became helpless also, and she had to wait upon both. Just a few hours after Grace passed away, this lady penned these lines to her: "Your lovely letters have been such wonderful helps. I remember your expressions - I had never thought of the 'fiery furnace' - My lot is not as extreme as that - yet the thought of God being with me always, is very wonderful." And

labor she wrought to me: "Her blessed memory will always be an inspiration to me.... Then I had her letters which I have kept.... I shall always prize the few times I saw and heard her." And these lines came from a friend of hers whom I think I have never met: "She kind, helpfulness, courage, peace and renewed one's faith in God and his ways because of her faith. When Grace said, 'I will pray for you', one felt so comforted. When Grace was here in America 1937-1938, she wrote me those most helpful letters - at a time when deep anxiety was bewildering me - She helped me see the light - to find the way out - I thank the dear Heavenly Father for the great gift of Grace's love and friendship."

One of her dearest friends, a class-mate of hers in college, wrote me: "She was so exceedingly lovely to look upon all her life." Hence I thought you might like to have a visible memorial of her, and I am enclosing a photograph of her taken in Princeton about 1929 and a passport picture taken in Peking last year, only a month before her illness began.

Thanking you again for your very sympathetic letter, with warmest regards,

Gratefully yours,  
H. A. Mathes



Magee, John G.

EMPRESS HOTEL - VICTORIA B.C.

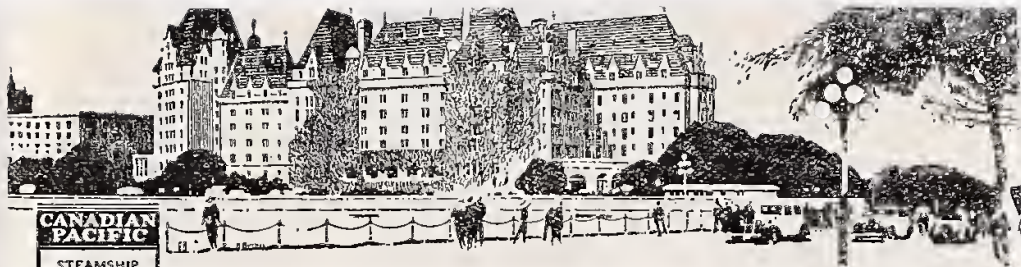
R.M.S. Empress of Canada,  
En Route to Vancouver,  
July 5th, 1938.

Dear Dr. Sheer:

Your letter of  
May 26th came after I had  
left Nanking & was headed to  
me in Shanghai just before  
I took this ship, having been  
forwarded to me.

It was good of you to  
write such a nice letter. In  
those terrible days at Nanking  
a strength was given to us  
all that was not our own  
and I knew that my wife

and many others were praying  
for us. Later, as I thought  
over what had happened and  
that no harm <sup>had</sup> come to any  
of us, I came to believe  
that the great human  
factor in our protection  
was the sinking of the  
Panay. It was some  
days later, through Japanese  
Naval officers who could  
speak English, that we  
heard <sup>of that</sup> and it was  
the impression of the  
foreigners that the Japanese  
were ~~nervous~~ nervous about it. I  
think it is probable that  
strict orders were given



EMPRESS HOTEL - VICTORIA B.C.

R.M.S.

from above that no harm  
was to come to foreigners.

never in the history of  
the Protestant Movement in  
China have we had such a  
marvelous opportunity to win  
people for Christ as at  
present, <sup>not only in Peking but everywhere.</sup> I think that there

must have been 40,000  
people at one time taking  
refuge on Mission property  
and many thousands  
remained on for months -



in fact several thousand -  
or at least 1500 are still  
there. We had sermons,  
Bible classes etc. for these  
refugees and the results  
will continue to be shown  
for years to come. The greatest  
piece of religious education -  
if one could express it in  
that way - took place at  
Ginslip College - there was  
a regular Bible school  
for the women refugees  
there covering a course of  
six weeks, in which these  
young women were taught  
the Gospel story, Christian



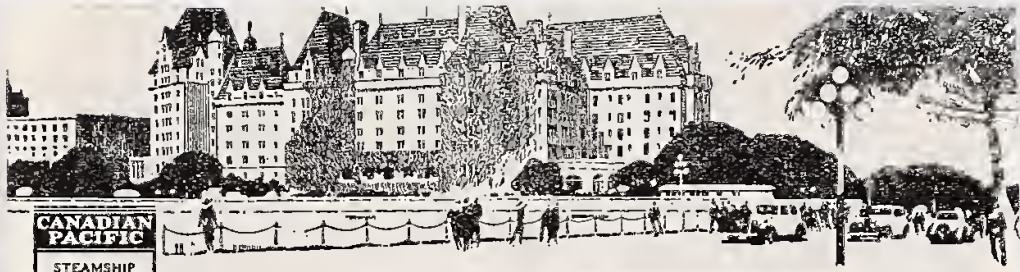
EMPRESS HOTEL - VICTORIA B.C.

R.M.S.

hymns etc. I know the daily services there in Holy week would have thrilled you if you could have been present and looked into the faces of those girls - at least 600 of them who come every day to hear the everlasting story of what happened in that week.

Two events that stand  
in my mind. <sup>One was</sup> ~~was~~ a

service of one of our congregations  
of poor people on Dec. 19<sup>th</sup>,  
after fourteen fine Christians  
& inquirers had been carried  
off three days before, including  
the Pastor's fifteen year old  
boy. It was a moving  
thing to listen to that  
Pastor's sermon to his  
people. Another member  
who had volunteered to get  
fuel to cook the rice  
for these refugees had  
been shot dead in the  
streets. A few days later  
one man from the fourteen  
who had had a Meroentous



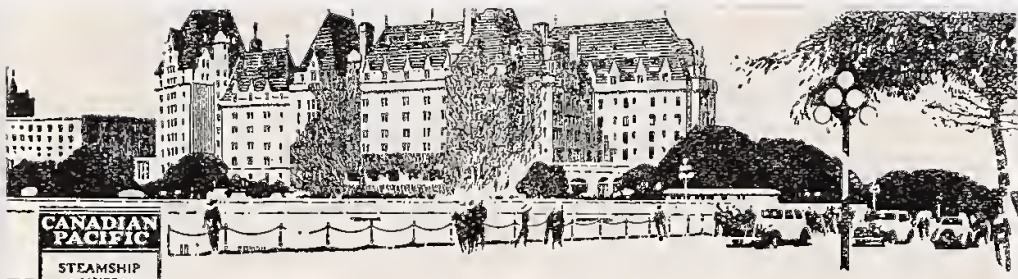
EMPRESS HOTEL - VICTORIA B.C.

R.M.S.

escape when they were being  
mowed down by machine  
guns on the river bank  
came back to tell of his fate  
of the others. He told us  
that the pastor's son had  
been pushed out of the  
crowd just before they  
had been killed but we  
have never seen him  
since.

Never shall I forget  
the <sup>carol</sup> service on Christmas Eve  
in a house where Christmas

refugees from another Congregation  
— many of them were refugees  
from the streets who had had  
no connection with Christianity  
before — We only had two  
lanterns & several candles  
for light but the light  
was enough to make out  
the words of the Christmas  
hymns. In the midst of  
all that murder and  
unspeakable danger to be  
able to rejoice — and it was  
a real joy — in the story  
of Christmas shall remain  
as one of my great  
memories.

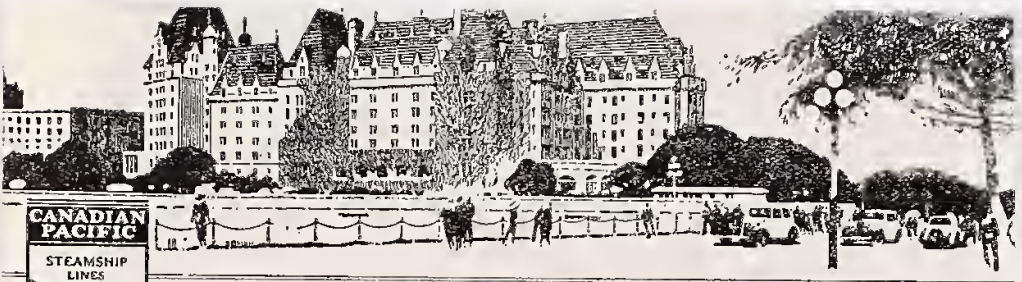


EMPRESS HOTEL - VICTORIA B.C.

foreigners R.M.S.  
us, who were in Nanjing  
at that time but we only  
did what nine tenths of  
missionaries the world  
over would have done. There  
were <sup>some</sup> German businessmen  
who did everything they could  
to protect the people, and  
it was good for us both  
to be associated in such  
a work of mercy. But  
there are a great many  
missionaries striking by

their posts in little out of  
the way places where  
there are no consuls to  
help them and who have  
had little or no publicity  
who have done a much  
more different thing. We  
had many <sup>foreigners</sup> together and  
were able to be of very  
real help and en-  
couragement to one another.

I am planning to spend  
about a week with my  
brother or sister in Pittsburgh  
& will then go on to England  
to be with my wife &



EMPRESS HOTEL - VICTORIA B.C.

R.M.S. \_\_\_\_\_

four boys this summer,  
and will no doubt be  
returning to America in  
the fall. If I should  
come to Hotel Ross I shall  
certainly come to see you.

Ever most gratefully &  
affectionately,

John L. Ulapce

P.S. Please give my kind regards  
to Mrs. Sheer.



Matthews, M. A.

R. E. Speer

First Presbyterian Church  
Seattle, Washington

JUN - 9 1938

June 7, 1938

Ans.

Dr. Robert E. Speer  
BOARD OF FOREIGN MISSIONS  
156 - Fifth Avenue  
NEW YORK CITY

My dear Bob:

I was so glad to see you and have a few words with you, but was hungry for a long conversation. Many things I have to tell you.

Perhaps we can meet again this summer somewhere, some time, or perhaps in the Autumn when we install the new Clerk.

Was sorry I could not remain to hear your address on Wednesday night. Had several deaths in the church and had to return as rapidly as possible. Got home Sunday morning, the train an hour and a half late. Had good services.

We are in awful times, Bob. The devil is at home and the demons are abroad and the gates of hell are all around us. What do you think of the situation?

With sincere regards. I am

Your true friend,

*M. A. Matthews*

Matthews, Mark

6/25/38

First Presbyterian Church  
Seattle, Washington

June 25, 1938.

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

Dear Bob:

I thank you for your letter. You are right. The only thing left is the foundation, namely - Jesus Christ.

This nation is going fast. Men are going crazy, others are committing suicide, but all have lost their morale and most have lost their morality. This is a correct statement of a condition over which we are grieved.

Pray for me. We are fighting an awful battle. Since coming home I have lost several precious members. Mrs. A. S. Kerry is dying -- I have just left her bedside. Mrs. Wingate has been very sick.

Will write you again later. Tell me where I can reach you. I want to write you fully about many things. We must agree to do certain things and we must after agreement do them. The church is fast slipping into the condition of the world. We must save Princeton. There is a great crisis there right now.

Very truly yours,

Mark

Matthews, Mark

First Presbyterian Church  
Seattle, Washington

6-  
27/38

Sept. 17, 1938.

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

My dear Bob:

I get hungry for you sometimes. I doubt seriously whether you know how much I think of you.

What are the conditions, Bob? The church is not moving upward and Godward fast enough. She has become too materialistic, too worldly, too modernistic. She must confess, repent, and pray. What can we do to bring her to her knees?

I have had great sorrow recently. Gwladys, our precious daughter, gave birth to a beautiful baby boy by a caesarian operation on the first day of this month. The child died a few seconds after it was born. Gwladys is recovering very slowly. She is very weak. Wife has been with her for two months. It has been a great sorrow to us.

Pray for us, Bob. God bless you.

Your true friend,

Mark,

God bless you. Pray for me

Littlefield, Grace

Re: Dr. Matthews.

7412

First Presbyterian Church  
Seattle, Washington

February 5, 1940

Rev Robert E. Speer  
Rockledge,  
Lakeville, Connecticut

My dear Friend:

Dr. Matthews passed away this morning at 7:40 a.m. He was taken to the hospital Tuesday, Jan. 30, with pneumonia and was getting along very well until his condition was complicated by a stroke at 4:20 Friday, Feb. 2d. He was in a coma from that time until this morning when he passed away at 7:40.

Sincerely yours,

*Grace Littlefield*  
Secretary

## I

Duane RFD  
 Ware Jacob A. Rice  
 Dankowich Neighborhood  
 Lichtenberger The Good Reich  
 Scott The Validity of the Pope's Authority  
 Harrison Son to Dorothea  
 Berkov. Str. on Man & China  
 Jones The Eternal Egypt  
 Skattney My Kingdom Come  
 Dorkman Resurrex in Religion  
 Kerkhof Where Cray.

## II

Bryant Capital & Policy  
 Koback The Power of the American  
 Anderson The Cash  
 Bellini The Jews.  
 Eastman Ben Shovel  
 Jones 30 Years.  
 Lajos Book Life with King  
 Jansky Psychology of Religion  
 The Day of the Modern Worker  
 Stearns Progress of Civilization

## III

Stewart The Future of the World  
 Cornish The Future of the World  
 Cornish The Future of the World  
 Cronin Soap & Slaves  
 Rhoads The Soap for Good to Live with  
 Gattens Faith Broken to Pieces  
 Merringer Man vs. Democracy  
 Shawe Finding of the Lost Books  
 Thom Down of the Prophet  
 Vanech The Kaiser on Social  
 Crawford The World of the Future  
 & the World The World of the Future  
 Stearns The World of the Future  
 Stearns The World of the Future  
 Gannon An Open Letter to the American  
 Schneider Kuddles in Jesus  
 Alington A New Approach to the Bible  
 Dahlbeck For a New World

Maynard, J. Paul

*J. Paul Maynard*

R. E. Speer

APR 9 - 1938

CHRISTIAN  
HERALD

419 FOURTH AVE. NEW YORK CITY



*Good  
9/26  
as attached*

*not  
9/26*

Ans. \_\_\_\_\_

April 8th, 1938

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City N. Y.

Dear Dr. Speer:

Sometime ago you were kind enough to accept the responsibility of reading certain religious books.

According to our records you have already received the attached list of books. Others will be sent you from time to time.

May I suggest that upon reading these books you give them a rating - \*\*\*\*\* - \*\*\*\* - \*\*\* - \*\* - \*. Keep your record until April 30th when I will need a report for the June issue

We appreciate very much your kindness in this respect.

Very sincerely yours,

*J. Paul Maynard*  
J. Paul Maynard

JPM:G

PS As some of the publishers are only sending one copy of each book at a time I wonder if you would rate the following books and tell us which of these should be seen by the other two members of the Committee. "The Story of Melina Rorke" and "Third Reich".

JPM

You have in the past few weeks received the following books:

Marigold

The self you have to live with

Meditations in Season

Psychology & Religion

An open letter to Jews and Christians

Man against Himself

The Fight for Life

✓ The Vality of the Gospel Record

Prayer and Worship

Unflinching

30 Psalmists

✓ Thy Kingdom Come, but now now

✓ Son to Susanna

Stories of the Prophets as told to their Friends

Recoveries in Religion

Finding the Goal Posts

Men of Power

New Approach to the Old Testament

Let Us Pray

Songs of Hope

CHRISTIAN  
HERALD  
ASSOCIATION

419 FOURTH AVE.



NEW YORK CITY

*Ans. July 2*

*gr*

February 8th 1938

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

Dear Dr. Speer:

At the suggestion of several of the publishers we are writing to ask if you will serve as a judge with Drs. Daniel Poling and William Hiram Foulkes to make a selection of the Fall Religious books. Your selections will be publicized in our October or November Issues.

The procedure would be as follows: You will receive some thirty books from various publishers. From these you will select the ten that you think most worthy. This list will be combined with the selection of the other judges to get a final list of ten of the best New Religious Books.

Unfortunately we cannot offer any compensation for this service beyond the books themselves which would of course be yours to do with as you liked.

Very truly yours,

*J. Paul Maynard*  
Paul Maynard  
Editor

PM:RG



Maynard, J. Paul

# CHRISTIAN HERALD

419 FOURTH AVE. NEW YORK CITY



June 8th, 1938

Dear Dr. Speer:

I am very sorry that through a typographical omission there was confusion in the listing of the books which you recommended. We are correcting this error in the next issue, calling attention to the fact that certain of the material recommended was not even seen by the committee - particularly the three under the label "Daily Devotions and Bible Studies." These should have appeared at the end of the article rather than in the position they were in. If there is any excuse for an error of this kind, which I doubt, it can be laid to the fact that we were so late in getting the final lists. May I assure you that there was no intentional use of your name in connection with books which you had not seen.

On the other hand, the final selection of new books was not the list of any one judge, but rather a composite list representing the combined opinion of the three judges. If there has been any book recommended which embarrasses you, you need only to state that this was the selection of the other two judges - no book was included which was not recommended by at least two.

Perhaps, I should explain to you, if I have not already done so, that the Christian Herald does not and cannot attempt to set itself up as a scholarly critic of religious books. Our approach to this question is simply that there are a great many fine religious books published and that it would be a fine thing if these books were widely read. We make no attempt to take issue with the opinions expressed nor do we attempt to criticize any religious books. We leave that job to the more profound publications such as Christian Century and the denominational press.

Again if religious people had ever really formed the habit of reading religious books, and it was a question which ones they should read, we would feel more inclined to criticize, but we believe that the job now is to get them to read them at all. Of course, I do not need to tell you that a religious book that has a sale of three thousand copies is rare. For this reason I hope you will not be too critical of the error that has been made, and that you will allow us to continue. We would welcome any suggestion you care to make.

Sincerely yours,

*Paul Maynard*

M. C. MIGEL  
654 MADISON AVENUE  
NEW YORK

January 1st  
1  
9  
3  
9

Dear Dr. Speer:

Another New Year's Day!

A year older?

Hardly, -- Age is a state of mind.

Somewhere, some time ago, I remember reading,  
"Why heed the passing of time?" -- Each stage of life  
has its compensations --

-- Youth -- pleasure, thrills, new hopes, new aspira-  
tions;

-- Middle Age -- growth, development, appreciation;

-- The Years Beyond -- mellowness, understanding,  
judgment, tolerance.

By accepting each stage as it comes, -- neither look-  
ing back with regret, nor ahead with apprehension,  
you will really never grow old.

May 1939 be good to you!

Sincerely yours,

*M. C. Migel*

Dr. Robert E. Speer  
24 Gramercy Park  
New York, N. Y.

*This note is also for Mrs. Speer*

MCM:ALB

*M. C. Migel*

Miller, William  
Teteran, September 8.

My dear Dr. Speer,

I am reminded  
that you have a birthday in  
September (is it the 6th?), and  
I want to send you a loving  
greeting! May God give  
you joy and peace, and  
strengthen you for many more  
years of service in this  
needy world!

This has been a very dis-  
turbed year for us in the  
Iran mission. We spent much  
time and strength in prepara-  
tion for the coming of the  
Deputation, and many of us  
were deeply disappointed in  
the results. I took Isabelle

and the children to Beirut and started them to America, and in April and June the three nicholam children were married (Mary married the only son of Dr. W.W. Cash). I stayed in Teheran all summer to permit the other ministers to go to the Isfahan Summer School and get their vacations, and suddenly on Aug. 13 we were informed that the schools would be taken over by the government in a week. As you know, this was changed to a month, or then to a year. A mission meeting was called and we were much disturbed for some days.

And then as we settled down for a final year's work in the schools the war

cloud burst, and the world is bathed in blood once more! Here we seem far away from such awful things, but the radio brings the suffering to our brethren near us, and we are all affected by it. I suppose our Mary is in England with her husband. Are any of your children abroad now?

But our real work of preaching the Gospel goes on without interruption, and services are well attended and the Lord is adding people to his church.

I will try to return via Beirut & the Mediterranean in October. Naturally I am eager to see my family again, but I do not like to leave the field at such a time.

a 350 page Persian. I have just finished it which will be translated into Persian. You will rejoice with me that I have just finished it which will be translated into Persian. You will rejoice with me that I have just finished it which will be translated into Persian.

Dr. Schuler has gone out with the Steiners this afternoon to Karaj to meet Mrs. Schuler and John. We are so thankful that they have returned. The Erwins will remain in Teleran during my furlough. Dr. Saeed and his wife have been ill this summer, but they are recovering.

I want so much to see you again. We miss your personal letters greatly, but I am sure you are still helping us in your prayers. We love you deeply, and ever feel the most profound gratitude for all that you have meant to us personally, and to the Iran mission.

Ever affectionately yours,  
William Miller

Moffett, Thomas C.

54

THE NATIONAL ARTS CLUB

15 GRAMERCY PARK

New York

N. Y.

(Saturday Noon.)

December 2<sup>nd</sup> 1939.

Dear Dr. Sperr:

The minute adopted by the Foreign Mission Board regarding my brother's life and service in Chosen during these long years since he arrived in Seoul on his birthday Jan 25<sup>th</sup> 1890, is deeply appreciated by our family. So many letters of sympathy and of appreciative understanding have reached me personally during these recent weeks, that I feel a great sense of satisfaction and happiness in the response of such a host of friends and fellow laborers of my brother's. Especially Dr. Scott, Wm. Dymsham Dr. Mendenhall and Miss Amerman (a sister of the late Wm. Amerman) seemed to express what has been in our thoughts, as we reviewed his labor of love in the Gospel during his half century of Christian ministry.

I am writing you particularly on another subject. Dr Samuel Zimmerman and I have been volunteering the last few days a co-operative effort to enlist interest in keeping the Missionary Review of the World adequately supported to insure its continuance, at least for a few years longer. Dr Geo. W. Wood, Dr Malcom James MacLeod, Wm J. Fredk Talcott, Dr Delavan Purdon, <sup>Dr John R. Mott,</sup> and several of the Presbyterian Foreign Mission Board staff have been conferred with. Some names of possible generous donors have been secured. However Dr Purdon has now placed in my hands the galley proofs of the December number of the review, and the very informing and finely written, but sad-denying editorials by you and the Editor, give us pause in proceeding any farther, in view of the decisions already reached and announced by the Board of Directors.

In the light it may cast upon the present attitude of friends of the Review I am enclosing a letter addressed to me by Dr John W Wood. May I ask that this be considered entirely "inter nos", because it may be a misconception of the attitude or conviction of Dr Marshman and Dr Zimmerman, and if so should be passed by without reference to it.

I think Dr Zimmerman and I will be guided by the counsel which you and Dr Lebrun see fit to give us in the next few days as to whether we put forth further efforts or regard the matter as fait accompli in accord with the announcements in the forthcoming issue of the Review for December.

One further word - I have no zeal for any one person for the new Editor if the Review is continued, but Dr Charles <sup>H.</sup> Corbett, (son of the late missionary and General Assembly moderator



Dr Hunt's Corbett,) H.  
has been in my thoughts as a suitable man for con-  
sideration. He is moderately conservative, irenic  
and evangelical as I believe from my brief  
association with him and from his editorial  
connection with the Presbyterian Tribune. He is  
now as you know associate Pastor with Dr John  
Paul Jones in the Union Church of Bay Ridge,  
Brooklyn. I imagine that he would not be ab-  
together happy for a long time in that relationship,  
and that editorial service is in the line of his  
abilities and experience. Dr Perrin would  
naturally be thought of as continuing in a position  
of honorary or emeritus editorship.

Believe me Sincerely, Yours in Service

~~James O. Moffett~~

Enclosure of Letter from  
Dr John W. Wood. (Personal.)

(Sec. The Commission on  
the Indians of Latin America  
156 Fifth Ave. Room 533  
New York City)

Moore, Kenneth W.

156 FIFTH AVENUE  
NEW YORK

February 7, 1938

Dear Mrs. Spier:

When your receipt came through my office, I thought I would drop you a line, not simply to express appreciation, but to tell you how we miss you & Dr. Spier. Although there seems to be a loss from the viewpoint of not being here in person, yet I am sure we all feel the spiritual support which you are giving us in your prayers & your work. I cannot tell you how much I count you both a part of the oneness in Christ which we all must feel if we are in His company and this is daily strength to me as I go about the daily tasks.

The work I love - day after day I am receiving more & more joy and energy which the alone can give. It is a real opportunity to render a real practical spiritual service in His Name.

With very kind regards to you & Dr. Spier & the deepest affection for you for what you have meant to me, in His Service,

Sincerely,

Kenneth W. Moore

Kenneth Milloughly Moore

December 14, 1939

Dear Dr. Speer:

Your gracious invitation to visit you, both Mrs. Moore and I intended to fulfill and I appreciate the dates you gave me to come up to Lakeville. The coming of the Christmas season has been so sudden upon us, and with a four-year-old son in the household, our schedule for the present has been somewhat cut, but we are coming as soon as Santa Claus will release us. Only tonight Mrs. Moore and I have spent the evening on the floor setting up, in advance, an electric train for Ken as we want to be sure it operates Christmas morning. We started Ken Jr. in Sunday School last Sunday and he is much taken with "Children's Chapel" as he calls it. I also have an 85-year-old uncle in Auburn who lives alone and who brought me up, to whom I pay special homage at this time. So when we have a free moment, we will surely be up.

It was a pleasure to see you in Princeton and I do hope that you are not traveling too hard. Your rapid air trip to Chicago was a symbol, however, of your great energy and determination to get things done, and I hear from so many sources of your greater power than ever in winning so many to Christ.

We are gradually settling down to a deeper and more spiritual unity in the Board, sensing more keenly, I feel sure, the deeper philosophies undergirding the world work and conscious of the grave responsibility upon us in carrying out the great Commission. Many indicate that we are united and coordinated in our efforts, but the great results will only come as we exemplify Him in our lives and allow Him to unlock the treasure chests of financial aid so needed today in religious, educational, medical, scientific, character-building and welfare channels of endeavor. Only tonight I have been reviewing some facts as set forth by the National Committee for Religion and Welfare Recovery.

One is struck with the shifting emphases in the various countries in the aristocracies of birth, education, and culture and wealth. Somehow at present, the aristocracy of wealth is not commensurately doing its part in the program of Christian rehabilitation. Such vast sums are being spent in armament, luxuries, pleasures, and many other non-essentials which are not Christian in foundation. A crisis is upon the

Kenneth Willoughby Moore

- 2 -

world wherein the by-products of a misdirected wealth are taking tragic toll.

However, signs point to areas of change for the better and the fundamentals of civilization for Christian victories are very much alive, if not as yet sufficiently active. We have, as you know, problems in every one of the sixteen nations in which our missions function, which are unique and puzzling, and yet none who face them feel for an instant that in transition they will not be overcome.

Please excuse my philosophizing, but I am confident that the greater the challenge, the higher the heights scaled by our missionaries, who see Christ as the sole solution of world affairs. I am struck with the power with which Paul met the philosophers of his day on Mars Hill. In no sense did he compromise, but overcame rather by a clearer witnessing for Christ and His cause in the face of all the fallacious gods of the pagan interests.

The Church stands stronger than ever in its mission position to point the way and because it has the only right way, as promised, it will prevail.

One is concerned about the happy balance point between the two poles (1) the cooperative, affiliated and coordinated endeavors of the various denominations in their common interests and (2) the independent responsibilities of the different denominations in carrying out their intimate plans and objectives. Frankly, I believe both have their place in the scheme of things but we must not forget our major Presbyterian responsibilities and the dire need of fulfilling them in our field to the extent of much greater achievements. Organizations often can become too unwieldy and soulless if too large, and it is all the more reason today that I believe our mission personnel must clearly define its direction in terms of Presbyterian expansion. We cannot allow the foundations of our past to be shaken by a scattering and weakening through too many other outside channels of action. The great Presbyterian Church has a great Presbyterian mission task which no others can do because of the very generic nature and traditions which are innate in its structure.

As for our present mission Board status: we are a little ahead on income from living sources; likewise on income from non-living sources to date, but we will not have the \$150,000 which we realized from the Taylor Estate last year. Some will, however, be forthcoming. We are reducing our annuity rate table soon, to be more in line with our income rate. We are gradually and gracefully ironing out our pension problems. In the light of all the facts,

Kenneth Millington Moore

- 3 -

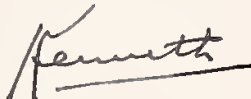
our comprehensive study is still in its infancy as far as we are concerned, in considering the new pension proposal. Field properties have yielded only \$15,000 to date. Exchange rates are devastating, but under control. Field living conditions are higher. Travel has increased, due to war conditions. Income will be better than last year, when all the sheep are counted. But we are facing a critical day with real determination and never a flinch. It is refreshing to see the courage and calm, steady advance which "156" is daily experiencing. We have the one idea before us - to bend all efforts in the three months to come toward balancing the budget - the answer of the home Church to the field that we are back of them to a man. But God will answer only as we adhere to His will.

And now I must retire, as it is late. May I say that we will see you as soon as it is possible in the near future at Lakeville, even if not before Christmas.

May the Blessings of the Season be with you and  
yours,

As ever,

Sincerely,

A handwritten signature in cursive script, reading "Kenneth", with a horizontal line underneath the name.

Moore, W.D.



# AMERICAN CAST IRON PIPE CO.

CAST IRON PIPE AND FITTINGS

CABLE ADDRESS:  
"ACIPCO"

W. D. MOORE  
PRESIDENT

BIRMINGHAM, ALA.

June 3, 1939.

Dr. Robt. E. Speer,  
Lakeville, Conn.

Dear Dr. Speer:

Have just recently finished reading "The Sermon on the Mount" by Emmet Fox, and frankly I was very much disappointed. In starting out, my hopes were kept fairly high by reading the following paragraph from the first chapter:

"What did Jesus teach? What did he really wish us to believe and do? What were the objects that he really had at heart? And how far did he actually succeed in accomplishing these objects in his life and in his death? How far has the religion or movement called Christianity, as it has existed for the last nineteen centuries, really expressed or represented his ideas? How far does the Christianity of today present his message to the world? If he should come back now, what would he say of the self-styled Christian nations in general, and of the Christian churches in particular - of the Anglicans, the Baptists, the Catholics, the Greek orthodox, the Methodists, the Presbyterians, the Quakers, the Salvationists, the Seventh Day Adventists, or the Unitarians; to cite them alphabetically? What did Jesus teach?"

I am now thinking of a good stiff reading course for the twenty-five leading men in this organization. The objective of such a course would be, first, to give these men the benefit of the serious thinking of those men who have endeavored to commit to writing their thoughts on the subject, and second, to stimulate these men of ours to think on these things themselves.

I am wondering if you could prescribe such a reading course, having in mind the fundamental question set forth in the paragraph above, together with other related questions? I would appreciate having your suggestions.

With kind personal regards, I remain,

Yours very truly,

*W. D. Moore*  
President

Club 2 Books in  
Q's (1) Silver

Jaypee The Book  
Borran The Book

Club Storey

Bygg The Book Club Book

14 Books Hardcover

1 Baran Q's

Curry Book

2 Books of the Great

18 The Book of

3 " " The Book

16 King The Great

9 The Book of the

D's

15 Book

4 The Book of the

5 The Book of the

17 The Book of the

Bound Book of the

Liddon

6 The Book of the

7 The Book of the

8 The Book of the







# AMERICAN CAST IRON PIPE CO.



CABLE ADDRESS:  
"ACIPCO"

**W. D. MOORE**  
PRESIDENT

BIRMINGHAM, ALA.

October 2, 1939.

Dr. Robert E. Speer,  
Lakeville, Conn.

Dear Dr. Speer:

SLOSSFIELD CLINIC FOR NEGRO PREACHERS - - -

Referring to our conversation on this subject, I am handing you herewith a copy of letter which I have written to Dr. Haynes, and I would like to have your criticism and suggestions.

With kind personal regards, I remain,

Yours very truly,

*W. D. Moore*  
President.



# AMERICAN CAST IRON PIPE CO.

CAST IRON PIPE AND FITTINGS

CABLE ADDRESS:  
"ACIPCO"

BIRMINGHAM, ALA.

October 2, 1939.

Dr. George E. Haynes, Executive Secretary,  
Department of Race Relations,  
Federal Council of Churches,  
New York City.

Dear Dr. Haynes:

SLOSSFIELD COMMUNITY CENTER, BIRMINGHAM, ALA. - - -

This will acknowledge yours of the 27th of September, in which you mention that Dr. Speer has written you regarding my conversation with him concerning training for Negro pastors.

I have noted carefully what you have to say, and am familiar with the procedure which you outline, but it is not that type that I am thinking about in this instance, as such experiences are always limited to one in a hundred so far as Negro preachers are concerned, and it usually involves an extraordinary expense - and the time is too limited to do anything other than to have a first class inspirational meeting.

The thing I have in mind is a program that might be carried on through a four to six months period of each year with weekly or semi-monthly meetings. The clinic would be handled by professional people. My thought is that it should be a combination lecture forum-study course, the lecture and forum taking the primary place.

We have in the Birmingham District some very splendid Negro pastors, but just what their ability is to function as leaders in such an undertaking is not known at the moment. We also have any number of first class White ministers, some of whom have a national reputation as to their ability in this field, and the thought I have at the moment is to assign one or more of these White ministers to this work, and put up to them the burden of developing the necessary talent among the Negro ministers, and to carry on the work during the first period. Later on some of these ministers could carry the work themselves - and that, of necessity, must be one of the major objectives of

the undertaking from the beginning.

For the first year such an undertaking ought to be financed for approximately \$1000.00, all of which would go for direct salaries of the people doing the work and providing the necessary literature, etc.

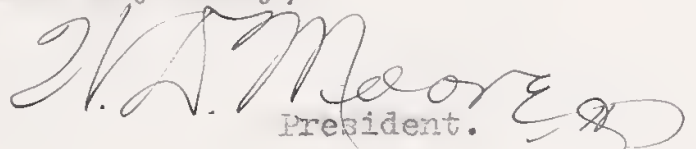
For the first year we probably would have to limit the number of men to a class of not more than fifty, and possibly 25 would be better. After the first year it might be that we could have more than one class, and thus take care of a larger number of people with a corresponding increase in cost.

You will understand that all of this is more or less "off the record" and until such time as I can discover a source of the \$1000 to finance this undertaking I am not giving any real serious thought to the details.

It would be very helpful if you could name the man or men who would be willing to underwrite this project for a year or two. In discussing the matter with Dr. Speer I was trying to locate some individual or Foundation where the necessary interest and money existed for such an undertaking, and if you can be of help in this it will be appreciated.

When you are in Birmingham I shall be pleased to have you give me a ring, and if you have any suggestions in the meantime I shall be pleased to have them.

Yours very truly,

  
President.

Moore, W. D.



# AMERICAN CAST IRON PIPE CO.

CAST IRON PIPE AND FITTINGS

CABLE ADDRESS:  
"ACIPCO"

**W. D. MOORE**  
PRESIDENT

BIRMINGHAM, ALA.

October 2, 1939.

Dr. Robert E. Speer,  
Lakeville, Conn.

Dear Dr. Speer:

You will recall our conversation recently in which I mentioned the program as put on by Harry Clarke in our monthly program of 38-39, and for your information and file I am handing you herewith a copy of his manuscript and when you have had opportunity to read it I would like to have your reaction.

With kind personal regards, I remain,

Yours very truly,

*W. D. Moore*  
President

Moore, W.D.

# AMERICAN CAST IRON PIPE COMPANY



CABLE ADDRESS  
"ACIPCO"

W. D. MOORE  
President

BIRMINGHAM, ALA.

December 30, 1939.

Dr. Robert E. Speer,  
Lakeville, Conn.

Dear Dr. Speer:

You will recall that we have had some correspondence regarding a list of books to be reviewed here at Acipco, and I am handing you herewith a copy of the list as finally compiled. If you have any further suggestions we will be pleased to have them.

The first review will be held on January 13th, and if you should happen to be in Birmingham at that time we would be delighted to have you attend the review, or any of the subsequent ones.

With kind personal regards, I remain,

Yours very truly,

President.

BOOK REVIEW

Arling	Kagawa
Barnett	His, Life, Work and Friends
Barth	The Word of God and the Word of Man
Bosworth	The Life and Teaching of Jesus
Brace	Coste Christi or A History of Human Progress
Fox	The Sermon on the Mount
Fosdick	A Guide to Understanding the Bible
Gilkey	The Problem of Following Jesus
Gordon	The Christ of Today
Heim	The Church of Christ and the Problems of the Day
Hodgkin	The Christian Revolution
Hogg	Christ's Message of the Kingdom
Kitchen	I Was A Pagan
Kingsley+	Charles Kingsley
Lansa	Gospel Light
Lindsay	The Moral Teaching of Jesus
Marquse	Soldier of the Church
MacFarland	The Christian Faith in a Day of Crisis
MacFarland	Trends of Christian Thinking
More	The Sceptical Approach to Religion
Niebuhr	Beyond Tragedy
Patton	Fundamental Christianity
Peabody	Jesus Christ and the Social Question
Peabody	Jesus Christ and the Christian Character
Papini	Life of Christ
Poteat	The Social Manifesto of Jesus

Schubert	Outlines of Church History
Simpson	The Fact of Christ
Thompson	Divine Order of Human Society
Weigle	Jesus and the Educational Method
Stam	Conversations of Jesus
Brown	God at Work
Schweitzer	Philosophy of Civilization
Posdick	Adventurous Religion
Farrar	Life of Christ
Latourrette	Toward a World Fellowship

BOOKS SELECTED TO DATE

Cairns	Reason of Christian Faith
Andrews	Christ and Prayer
Gilkey	Jesus and our Generation
Stalker	Imago Christi
Barton	The Man Nobody Knows
Van Dusen	In quest of Life's Meaning
Harkness	Religious Living
Link	The Return to Religion
Speer	John J. Eagan

BOOKS NOW BEING REVIEWED

Bennett	Christianity and Our World
Lyman	Jesus
Horton	God
Steere	Prayer and Worship
Stewart	The Church
Carrel	Man the Unknown

MacKensie

Christ of the Christian Faith

MacMurray+

Creative Society



Morrow Dotty  
March 22<sup>nd</sup> - '38.

CASA MAÑANA  
CALLE DWIGHT W. MORROW 34  
CUERNAVACA, MORELOS  
MEXICO

Dear Emma and Rob, -

You have both written me  
beautiful letters about my  
mother and I want you to  
know that they have been a  
comfort to us all. You  
realized what a wonderful soul  
she had. Her life seems  
to me an almost perfect  
triumph of the spirit.  
The service for her was triumphant

but I did not realize until she  
went how we had all leaned  
upon her.

I brought my two sisters down here  
for a little rest in this doll's house  
that Dwight was so fond of. We  
are living out of doors in lovely sun-  
shine, and it is a comfort for us to be  
together.

My love to you both - The old days  
seemed very close as I read your dear  
letters.

Affectionately always,

Betty.

That little house overflowed  
with people who loved her -  
I think all Cleveland loved  
her! - and no one went away  
without a feeling of exultation.  
It is hard to hold onto it now  
for the very fabric of our lives  
seems torn apart - but she  
will help us still.

I shall be forever grateful that  
she knew and helped all my  
children - In her presence  
every good thing seemed possible.  
We all thank God for her -  
and rejoice that she has entered  
into the fullness of life -

*Please return to me. f2c Mudge, Lewis S*

*Confidential*  
OFFICE OF THE  
GENERAL SECRETARY

BOARD OF CHRISTIAN EDUCATION  
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
HAROLD MCA. ROBINSON, GENERAL SECRETARY

825 WITHERSPOON BUILDING  
PHILADELPHIA, PA.  
February 7, 1939.

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

My dear Bobbie:

Last Thursday evening we had a preliminary dinner for men who might be interested in becoming solicitors for the Sesquicentennial Fund here in Philadelphia. Among those present at this dinner was a professor in one of our Philadelphia institutions who, for the present at least, does not wish me to make known his name. He detained me after the dinner was over and with every evidence of good faith and a desire to be helpful told me he had recently had, as I understand it at her request, a conference with Miss Clara McMurtrie of Huntington, who if I am not mistaken is your aunt.

My informant said that she had either made no will, or was very much interested in making another will, or otherwise disposing of her property in view of her years. He said he set before her in an entirely impartial way the desirability of an annuity and explained to her the very devastating effects of the present tax laws upon the estate of a person who left no immediate heirs. My understanding is that he advised her to place one-third of her estate in annuities, herself to be the beneficiary of the same; one-third in a reserve against personal emergencies; and one-third in outright gifts, effective as soon as possible to those for whom they were intended.

Because of our long and intimate friendship, it has seemed to me that I should let you know of this conversation. Although the professor who was my informant did not say so, I gathered that his reason for speaking to me about Miss McMurtrie was that she might be one who could be properly approached in the interests of the Sesquicentennial Fund. In view, however, of her relationship to you, I would not like to share this information with anyone for official use without hearing from you. There may easily be excellent reasons why no approaches should be made to Miss McMurtrie by anyone, least of all by the Board of Christian Education.

Ever affectionately yours,

*Lewis S. Mudge*

Lewis S. Mudge  
Acting General Secretary

LSM/s

Mudge, Lewis S.

98

# The Presbyterian Church in the United States of America

## THE GENERAL ASSEMBLY

REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK-EMERITUS

WITHERSPOON BUILDING  
PHILADELPHIA, PA.

December 28, 1939

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Bobbie:

Sometime ago, Dr. Pugh spoke to you about inviting you to take the devotional periods at the next General Assembly. He has recently said that he had approached you and you had the matter under consideration.

May I add to his urgency my own. When I became Stated Clerk in 1921, the devotional periods were under Dr. Mahy's general direction and were, to me at least, exceedingly unsatisfactory and trying periods. With the assistance, particularly of Dr. Covert, I tried to give them more dignity and spirituality, and I have the satisfaction of knowing that in most years over this extended period they seem to meet the needs of the Assembly. Of course, unfortunate selections were made from time to time in the leaders and untold circumstances every now and then emerged.

Last year, unfortunately they reached a rather low level, principally because of the inadequency of the leaders selected. I rather think, however, that at any rate the time has come for a change in the method of directing them and I am sure that if the five devotion-al periods of forty-five minutes each were placed in your hands the results would be all that could be desired. It is my understanding that of course you will receive, as you should, an adequate honorarium in addition to the payment of all your expenses to and from and at the General Assembly.

With all good wishes for the New Year,

Very affectionately yours,



Lewis S. Mudge

LSM:C

Myers, Charles F.

FIRST PRESBYTERIAN CHURCH  
GREENSBORO, N. C.

March 2, 1938

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

My dear Dr. Speer:

I can't tell you how much I appreciate that nice letter of yours. I think you were ever so thoughtful to send me your book. Mrs. Myers and I are enjoying it immensely. I have all the other books you have written!

It would be impossible to tell you how much your visit to Greensboro meant to our church. I am seeing the results of it everyday. Next Sunday we are going to have forty people unite with the church, most of them on profession of faith.

If I should drive to Northfield next summer, I am certainly going to stop by and speak to you and Mrs. Speer, and see that fine library of yours.

Please tell Mrs. Speer I want to see if she knows how to get into a Lincoln Zephyr by this time! Won't you remember me most kindly to her?

With lots and lots of love for you, and assuring you that I can never thank you for all you have meant to me in my ministry,

Affectionately yours,

*Chas. F. Myers*

The Auburn Presbyterian Church

AUBURN, KENTUCKY

ANDREW E. NEWCOMER, JR., MINISTER



July 6, 1938

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

My dear Dr. Speer,

Sometime ago one of your early books came into my possession. This past week I had occasion to read it, and now having completed it, I should like to know your opinion of it in the light of the twenty years that have elapsed since its writing.

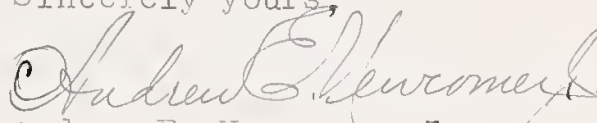
The book is "The Christian Man, the Church and the War". *McCmillan Co, 1918 (May)*

The statements I am particularly interested in are those which begin on page 11, "The fundamental question which...." and includes the words on page 15, "And we reply such a war....And to let the wrong have free course, to let might triumph over justice is a worse evil than resistance."

I realize that these statements are but part of the whole book, and yet I gathered from the argument of the book that you upheld, in 1918, Christian participation on the grounds of the righteous ends to be attained.

If I am correct on this brief and inadequate summary, would you please tell me your opinion today: Is it the same, or in what way is it changed in the light of the intervening years?

Sincerely yours,



Andrew E. Newcomer, Jr.

RT. REV. G. ASHTON OLDHAM, D.D.  
*President*

*Vice-Presidents*  
HON. FLORENCE E. ALLEN  
BISHOP JAMES C. BAKER  
REV. FRANCIS J. HAAS

*Treasurer*  
WILLIAM EWING SPEERS

*General Secretary*  
HENRY A. ATKINSON

*Associate Secretary*  
HARRY N. HOLMES

*Assistant Secretary*  
G. S. BARKER

*Extension Secretary*  
LINLEY V. GORDON

*Education Secretary*  
RICHARD M. FAGLEY

World Alliance  
For International Friendship  
Through the Churches

EXECUTIVE OFFICES  
70 FIFTH AVENUE NEW YORK CITY

Cable Address: "ECCLEPAX, NEW YORK"

Telephone: ALGONQUIN 4-2720

June 23, 1939

EXECUTIVE COMMITTEE  
MRS. JAMES RAE ARNEIL  
MRS. SIDNEY C. BORG  
REV. W. RUSSELL BOWIE, D.D.  
REV. ARTHUR J. BROWN, D.D.  
COL. PATRICK H. CALLAHAN  
REV. SAMUEL MCCREA CAVERT, D.D.  
MRS. ALBERT L. DEANE  
DR. ROBERT C. DEXTER  
REV. EARL L. DOUGLASS, D.D.  
REV. SAMUEL A. ELIOT, D.D.  
PROF. CHARLES G. FENWICK  
MR. FRANCIS S. HARMON  
DR. GEORGE E. HAYNES  
REV. IVAN LEE HOLT, D.D.  
REV. ROY M. HOUGHTON, D.D.  
DR. GRAHAM HUNTER  
REV. FINIS S. IDLEMAN, D.D.  
REV. JOHN W. LANGDALE, D.D.  
MISS RHODA E. MCCULLOCH  
REV. WILLIAM P. MERRILL, D.D.  
MRS. EDGEWORTH PARSONS  
HON. WILLIAM A. PRENDERGAST  
REV. ROBERT W. SEARLE, D.D.  
MR. JAMES M. SPEERS

Dear Friend:

A number of us have been at work for some time drafting a statement regarding the present perilous condition of world affairs and the attitude we think should be taken by the Churches. I am enclosing herewith the completed draft entitled "Religion's Answer to the Threat of War."

I am asking a number of leaders like yourself to sign this with me. If you can sign it and will indicate your willingness on the enclosed card, I will greatly appreciate it.

Thanking you in advance for your courtesy,  
I am

Sincerely yours,



President  
World Alliance for International  
Friendship



## RELIGION'S ANSWER TO THE THREAT OF WAR

Modern science has forced upon our generation a decision for which religion alone has prepared us. Fifty years of emphasis upon pure science makes the choice inevitable. Shall it be war and the destruction of modern civilization or a closer cooperation than the world has ever known?

The religious approach to world problems stems from the belief in the fatherhood of God and the brotherhood of man. It affirms the essential unity of mankind. Though not denying the historical differences between races and peoples, this faith accepts them as important sources of social enrichment.

The religious concept of international life upholds the ideal of a world organized by means of cooperation and good will. It maintains the right of every nation to live its own life, of every people to self-determination of every state to independent existence. It emphasizes the duty of all states to settle their problems by peaceful means and to work together for the common good. The religious concept of the world is summed up in the expression, the family of nations.

War is the great enemy of mankind, not only because of the physical suffering and economic loss which it causes but even more because of its soul-destroying effects. War, whether it be military or economic, is the great enemy of the human spirit because it leads to international anarchy and to exploitation of man by man. Believing that war is not inevitable, what can be done to remove the conditions which produce it?

First, there is the task of opposing war as an instrument of national policy. Men and women of good will in all countries must reaffirm the conviction that international problems can be solved by peaceful methods alone. The aftermath of war is economic, social and moral disintegration.

Second, the religious man can make an immediate expression of good will in a world of conflict by giving humanitarian aid to the victims of oppression and aggression.

Third, it is necessary to oppose the hatreds and prejudices which breed wars. Religious people must reaffirm the solidarity of all peoples. Racial or religious discrimination and intolerance are incompatible with genuine good will.

Fourth, there is need to oppose injustice to nations and to groups within nations, for injustice is directly or indirectly a major cause of war. The claims of individual states must be settled in accordance with the rights of all peoples. They should be adjusted on the basis of needs, not on the basis of power. Peace is a by-product of righteousness.

Fifth, men of good will must work for adequate peace machinery as the prerequisite to the pacific settlement of disputes. There will be anarchy just so long as sovereign states claim to be the sole judges of disputes in which they are involved.

Finally, being concerned with the welfare of all peoples, there is the need to oppose direct or indirect support of those governments which do engage in war as an instrument of national policy. Aggression must be opposed wherever it is threatened or manifested. To furnish the sinews of war to aggressor states is a grave injustice not only to the immediate victim of aggression but to all peoples, because such aid encourages new aggressions and the spread of war. Religious groups must, we believe, urge upon their peoples and governments that the price of peace includes the refusal to profit from war by economic participation in aggression.

Remembering with compassion and friendship those peoples whose mistaken governments have ruthlessly destroyed the freedom of minorities in their own land and innocent men and women of neighboring states, we believe that peace and justice can most readily be served by a policy of non-participation in continued aggression.

Therefore we heartily support the program of the American Union for Concerted Peace Efforts which states that the only adequate foreign policy for the United States is a vigorous three-fold policy: to oppose aggression, to promote justice between nations, to develop adequate peace machinery.